MRS. I. DAVIS

מחזור מכל השנה

כמנהג פולין :

The Festival Prayers,

ACCORDING TO THE RITUAL OF

The German and Polish Jews.

WITH A NEWLY REVISED TRANSLATION.

VOL. VI.

מחזור של שבועות :

SERVICE FOR THE FEAST OF PENTECOST.

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On entering the Synagogue, bow towards the Ark, and say the following :—

מה טבו "How goodly are thy tents, O Jacob, thy tabernacles, O Israel! And in the greatness of thy benevolence, will I enter thy house; in reverence of thee, will I bow down towards the temple of thy holiness. O Lord! I love the habitation of thy house, and the dwelling-place of thy glory. I therefore will prostrate myself, bow down, and bend the knee before the Lord my maker. And I will offer my prayer unto thee, O Lord! in an acceptable time: in thine abundant mercy, O God! answer me, in the truth of thy salvation."

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃ וַאֲנִי בְּרֹב חַסְדְּךָ אָבֹא בֵיתֶךָ אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ׃ יְיָ אָהַבְתִּי מְעוֹן בֵּיתֶךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ׃ וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה אֶבְרְכָה לִפְנֵי־יְיָ עֹשִׂי׃ וַאֲנִי תְפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרָב־חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ׃

מעריב ליל ראשון של שבועות :

During the time the Reader chaunts ברכו the Congregation say יתברך.

חזן בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ :

קהל וחזן בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת הַזְּמַנִּים וּמְסַדֵּר אֶת הַכּוֹכָבִים · בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ בּוֹרֵא יוֹם וָלָיְלָה גּוֹלֵל אוֹר מִפְּנֵי

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו וּשְׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וּתְהִלָּה : בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד : יְהִי שֵׁם יְיָ מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם :

חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר · וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה · וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה יְיָ צְבָאוֹת שְׁמוֹ · אֵל חַי וְקַיָּם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד :

וַיֵּרֶד אֲבִיר יַעֲקֹב נוֹרָא עֲלִילָה · וַיְדַבֵּר בְּטוּב עֲשֶׂרֶת הַדִּבְּרוֹת בַּהֲמוּלָה · אָנֹכִי גִּלָּה וְהֵאִיר לְעַמּוֹ תְּהִלָּה · דּוֹד מַעֲבִיר יוֹם וּמֵבִיא לָיְלָה : בָּרוּךְ אַתָּה יְיָ · הַמַּעֲרִיב עֲרָבִים :

EVENING SERVICE

FOR THE

FEAST OF PENTECOST.

Reader. Bless ye the Lord, who is ever blessed.

ברוך Blessed be the Lord, who is blessed for ever and evermore.

ברוך אתה Blessed art thou, O Eternal, our God! King of the universe, who with thy word causeth the twilight of the evening, with wisdom openeth the gates of the heavens, and with understanding altereth the seasons, changeth the times, regulateth the stars, and placeth them in their circular motion in the firmament, according to thy will. Thus hast thou created day and night; thou rollest the light apart, because of the darkness; and the darkness because of the light; and passeth away the day and bringeth night; and maketh a division between day and night. Eternal! Lord of Hosts! is thy name. O Omnipotent, living, and ever-existing God! reign over us, continually, and for evermore.

יתברך Blessed, praised, glorified, extolled, and exalted, shall be the holy name of the Supreme King of Kings! blessed is he; for he is the first and the last, and besides him there is no God. Extol him who causeth the uppermost sphere to move by his name JAH! Rejoice before him; for his name is exalted above all blessing and praise. Blessed be the name of the glory of his kingdom for ever and ever. Blessed be the name of the Lord from henceforth and for evermore.

וירד The mighty God of Jacob, he who is tremendous in works, descended, and spake the words of the ten commandments with a loud voice; "*I am the Eternal thy God!*" Thus he manifested himself at first, and enlightened his people; he the most beloved, causeth the day to pass away, and bringeth on night. Blessed art thou, O Lord! who bringeth on the evening.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ· תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים· אוֹתָנוּ לִמַּדְתָּ· עַל כֵּן יְיָ אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ· וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד· כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה· וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים:

לֹא יִהְיֶה לְךָ הֶבֶל תַּבְנִית אֱלִיל נִכְלָם· לֹא תִשָּׂא וְתָמִיר קְדֻשַּׁת שֵׁם נֶעְלָם· זְכוֹר יְדִידוּת מִשְׁפְּטֵי נֹעַם וְסִלְסוּלָם· חַנּוּן יִזְכָּר לָנוּ אַהֲבַת עוֹלָם: בָּרוּךְ אַתָּה יְיָ· אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה ׀ אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ: הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה

אהבת עולם With eternal love hast thou loved the house of Israel thy people: thou hast taught us laws and commandments, statutes, and judgments; therefore, O Lord, our God! when we lie down, and when we rise up, we will discourse of thy statutes, and we will rejoice in the words of thy law, and in thy commandments, for ever and ever; for they are our life, and the prolongation of our days, and in them we will meditate day and night. Therefore, we beseech thee, withdraw not thy love from us for ever.

לא יהיה Thou shalt not have the likeness of any thing vain and shameful; thou shalt not take in vain, nor profane the inscrutable and holy name; ever to remember the precepts, and the dignity of the amiable sabbath; the Most Gracious will also remember the promise of his everlasting love unto us. Blessed art thou, O Eternal! thou lovest thy people Israel.

שמע ישראל Hear, O Israel, the Lord our God! the Lord is one. Blessed be the name of the glory of his kingdom for ever and ever. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

והיה אם שמע And it shall come to pass, that if ye will hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul: then will I send rain for your land in its due season, the first rain, and the latter rain, that thou mayest gather in thy corn, thy wine, and thy oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed of yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them. For then the Lord's wrath will be kindled against you, and he will shut up the heavens, that there be no rain, and the land will not yield her fruit, and ye shall perish quickly from off the goodly land which the Lord

נֹתֵן לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם:
וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ
בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ
וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם
וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא־תָתֻרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים
אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם
קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין
זוּלָתוֹ וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ הַפּוֹדֵנוּ מִיַּד־מְלָכִים מַלְכֵּנוּ הַגּוֹאֲלֵנוּ
מִכַּף כָּל־הֶעָרִיצִים הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּל
לְכָל־אוֹיְבֵי נַפְשֵׁנוּ הָעֹשֶׂה גְדֹלוֹת עַד־אֵין חֵקֶר נִסִּים
וְנִפְלָאוֹת עַד־אֵין מִסְפָּר: הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים וְלֹא־נָתַן
לַמּוֹט רַגְלֵנוּ הַמַּדְרִיכֵנוּ עַל־בָּמוֹת אוֹיְבֵינוּ וַיָּרֶם קַרְנֵנוּ עַל־
כָּל־שֹׂנְאֵינוּ: הָעֹשֶׂה־לָּנוּ נִסִּים וּנְקָמָה בְּפַרְעֹה אוֹתוֹת וּמוֹפְתִים
בְּאַדְמַת בְּנֵי־חָם: הַמַּכֶּה בְעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם וַיּוֹצֵא

giveth you. Therefore, shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, and they shall be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates. That your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers, to give them, as the days of heaven upon the earth.

ויאמר And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them to make themselves fringes on the borders of their garments, throughout their generations, and that they put upon the fringes of the borders a thread of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after the inclinations of your heart, and the delight of your eyes, in pursuit of which ye have been led astray. That ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

אמת ואמונה All this is truth and certainty, and irrefutable; that the Eternal is our God, and besides him there is none; we [Israel] are his people, whom he hath redeemed from the hands of kings; he is our King, who hath delivered us from the power of tyrants; he is the Almighty, who hath avenged us on our adversaries, and who gave a just reward unto all our enemies; who doeth great things, which cannot be investigated; yea, wonders and miracles without number; who did keep us alive, and suffered not our feet to slip; he caused us to tread on the high places of our enemies, and exalted our horn over all our adversaries. For our sake, he performed miracles, and was revenged on Pharoah; he performed prodigies and tokens in the land of the children of Ham. Who in his wrath smote all the first born of Egypt, and brought out his people Israel from amongst them unto perpetual liberty, and conducted his children between the divisions of the Red

אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם: הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם־סוּף אֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע: וְרָאוּ בָנָיו גְּבוּרָתוֹ שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה :

טוֹבִיָּה לַמָּרוֹם עָלָה · וְהוֹרִיד דַּת כְּלוּלָה · בְּחַג הַשָּׁבֻעוֹת : יָרַד צוּר בְּעַצְמוֹ · וְנָתַן עוֹז לְעַמּוֹ · בִּרְעָמִים וּזְוָעוֹת : כָּל עֲצֵי הַיָּעַר · אֲחָזוּם חִיל וָסַעַר · וְהָרִים וּגְבָעוֹת : לַמֵּד לְעַם קְדוֹשִׁים · סֵדֶר תְּקוּפוֹת וַחֲדָשִׁים · וְחֶשְׁבּוֹן הַשָּׁעוֹת : מִכָּל אוֹם הִכְּבִם · וּלְהַר סִינַי קֵרְבָם · אֵל לְמוֹשָׁעוֹת : נְשָׂאָם בְּכַנְפֵי נְשָׁרִים · שׁוֹכֵן בְּרוּם אֲוִירִים · וּמִתַּחַת זְרוֹעוֹת : סוֹרְרִים בְּעֵת שָׁמְעָם · צְבִי תִּפְאֶרֶת עָם · יִרְגָּזוּן יְרִיעוֹת : עֲלוּבִים חָפוּ רֹאשָׁם · וְלַהֲרֵגָה צוּר הִקְדִּישָׁם · כְּפֶרַע פְּרָעוֹת : פְּרִישַׁת הוֹד שַׁלְמָה · וּרְקוּעַת גּוֹבַהּ אֲדָמָה · שְׁתֵּיהֶן נוֹגְעוֹת : צַדִּיק הַר כִּפָּה · עֲלֵי נָאוָה וְיָפָה · כַּגִּגִּית וְכַיְרִיעוֹת : קָשְׁבוּ עַם בְּחִירִים · חֻקִּים וּמִשְׁפָּטִים יְשָׁרִים · לְאוֹזֶן הַשְּׁמָעוֹת : רָם בְּחַסְדּוֹ שְׁמָרָם · מִכַּף כָּל צוֹרְרָם · וּמִגְּזֵרוֹת רָעוֹת : שָׁלַח אוֹתוֹת וּמוֹפְתִים · וְהִנְחִילָם דָּתוֹת חֲרוּתִים · בְּחָכְמָה וּבְדֵעוֹת : תִּפְאַרְתָּם הִגְדִּיל לְמַעְלָה · לְתִתָּם לְשֵׁם וְלִתְהִלָּה · כְּבִרְכַּת כּוֹס יְשׁוּעוֹת :

יְשׁוּעוֹת רַבּוֹת הֶרְאָם פּוֹדֶה וְגוֹאֵל · וְעִטְּרָם וְהִנְוָם בְּדַת יְקוּתִיאֵל · סוֹחֲחִים רֶנֶן וְהוֹדָיָה לָאֵל · פֵּאֲרוּ וְשִׁבְּחוּ מֹשֶׁה וּבְנֵי יִשְׂרָאֵל : בְּגִילָה בְּרִנָּה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם :

מִי כָמֹכָה בָּאֵלִים יְיָ · מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ · נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא : מַלְכוּתְךָ רָאוּ בָנֶיךָ · בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה :

Sea. Their pursuers, and their enemies, he caused to sink in the deep; his children did see his mighty power; they praised his name, and with pleasure and cheerfulness they acknowledged him their Sovereign. Moses and the children of Israel, sang unto thee.

טוביה Moses ascended to heaven, and brought down the perfect law, on the feast of the weeks. The Creator himself descended, and gave the mighty law to his people, in the midst of dreadful thunder. All the trees of the forest were seized with dread and fear, as were the hills and mountains. He instructed the holy people in the order of the revolutions of the year, and the months, and the accounts of the hours. He loved them above all nations, and brought them near to Mount Sinai; he, the God of salvation! He who dwelleth on high, bear them on eagles' wings; he, the support of the nethermost worlds. When the rebellious nations heard of the glorious beauty of his people, they trembled in their tents. They were put to shame, and covered their heads; the Creator doomed them to slaughter, when he took vengeance on them. The glorious expanse (heaven) that is compared to a garment, and the hillock of the extended earth (Mount Sinai), were joined together. The Most Righteous turned the mountain (סיני) over the beautiful and amiable people as a pavilion; they stood as under a canopy. The chosen people inclined their ears to hear the upright statutes and judgments. The Most High, in his tender mercy, guarded them from the power of all their oppressors, and from evil decrees. He sent signs and wonders; and caused them to inherit the law that was engraven with wisdom and knowledge. He exalted their name on high, to appoint them for a name and praise, according to the blessing of the cup of salvation.

ישועות Their Redeemer and Deliverer shewed them great salvation; he crowned and glorified them with the law of יקותיאל (Moses); they uttered song and thanksgiving to God; Moses and the children of Israel, glorified and praised him, and with gladness, song, and abundant joy, they unanimously proclaimed.

מי כמכה Who is like unto thee, O Lord! among the mighty? Who is like unto thee, glorious in holiness, tremendous in praises, working miracles? Thy kingdom thy children beheld, when thou didst divide the sea before Moses.

כַּבֵּד הוֹרֶיךָ בְּדִבּוּר חֲמִישִׁי הִשְׁמִיעָם׃ לֹא תִרְצָח קְרוּצֵי חוֹמֶר לְהַכְרִית בְּזַעַם׃ לֹא תִנְאָף טוֹבַת חֵן וְסָרַת טָעַם׃ נֶצַח צוּר יִשְׁעֲךָ הַמְלִיכֵהוּ בְּרוֹב עָם׃ זֶה צוּר יִשְׁעֵנוּ פָּצוּ פֶה וְאָמְרוּ׃

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד׃ וְנֶאֱמַר כִּי פָדָה יְיָ אֶת יַעֲקֹב׃ וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ׃

לֹא תִגְנֹב בְּמִסְתָּרִים׃ לֵישֵׁב בְּמַאֲרַב חֲצֵרִים׃ לֹא תַעֲנֶה רֵיעַ וְחָמָס הֱיוֹת עֵד שְׁקָרִים׃ לֹא תַחְמֹד שִׁפְעַת רֵיעַ וַחֲפֵצִים יְקָרִים׃ מֶלֶךְ (צוּר) יִשְׂרָאֵל וְגוֹאֲלוֹ קַיָּם לְדוֹר דּוֹרִים׃ בָּרוּךְ אַתָּה יְיָ׃ מֶלֶךְ צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ׃ (נ״א גָּאַל יִשְׂרָאֵל׃)

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם׃ וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים׃ וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ׃ וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ׃ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ׃ וְהָגֵן בַּעֲדֵנוּ׃ וְהָסֵר מֵעָלֵינוּ אוֹיֵב דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן׃ וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ׃ וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ׃ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה׃ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה׃ וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם׃ וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ׃

וְכָל הָעָם רוֹאִים וְשׁוֹמְעִים אֶת הַקּוֹלוֹת׃ אֲגוּדִים יַחַד לְקַבֵּל חֲמוּרוֹת וְקַלּוֹת׃ לָבֶטַח הוֹשִׁיבָם עוֹשֶׂה גְדוֹלוֹת׃ כֵּן יִפְרוֹשׂ שְׁלוֹמוֹ עַל כָּל מַקְהֵלוֹת׃ בָּרוּךְ אַתָּה יְיָ׃ הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם׃

(On the Sabbath say, from ושמרו to וינפש.)

[וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם׃ בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם׃ כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ׃]

כבד Honour thy parents, he caused them to hear in the fifth commandment; thou shalt not murder, and destroy maliciously those that are formed out of clay; thou shalt not commit adultery with the fine graceful woman, void of discretion; in the multitude of the people shalt thou ever proclaim the kingdom of the eternal Creator of thy salvation. This is the Rock of thy salvation! thus they proclaimed and said.

יי The Lord will reign for ever and ever.

ונאמר And it is written, for the Lord hath redeemed Jacob, and delivered him from a hand too strong for him.

לא תגנב Thou shalt not steal in secret, by laying in ambush in the courts; thou shalt not bear false witness, to aid wickedness and violence: thou shalt not covet thy neighbour's abundance, nor his precious desirable things. Israel's King and Redeemer existeth for ever and ever. Blessed art thou, O Lord, who art the King, Rock, and Redeemer of Israel. (*Some read,* who hath redeemed Israel.)

השכיבנו O Lord, our God! cause us to lie down in peace, and raise us up, O our King! in perfect health. O spread thy pavilion of peace over us, uphold us with thy good counsel, and help us for thy name sake. Protect us, and remove far from us foes, pestilence, war, famine, and grief; and remove the enticer (satan) from being about us; and conceal us under the shadow of thy wings; for thou, O God! art our guardian and deliverer; thou, O Omnipotent! art a merciful and gracious King! Preserve our going forth and coming in, to life and peace, now and for evermore. O spread over us the tabernacle of thy peace.

וכל העם And the whole nation perceived and heard the thunders, unanimously agreeing to accept both the hard and also the easy to be observed commandments: for which he who doeth great things causeth them to dwell securely; thus may he spread his peace over all the congregation of Israel. Blessed art thou, O Eternal! who spreadeth the tabernacle of peace over us, and over all his people Israel, and over Jerusalem.

[ושמרו And the children of Israel shall keep the sabbath, observing the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.]

וַיְדַבֵּר משֶׁה אֶת מוֹעֲדֵי יְיָ אֶל בְּנֵי יִשְׂרָאֵל:

וְעַתָּה יִגְדַּל נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃ זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא׃ בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ׃ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל׃ בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן:

קהל אָמֵן יְהֵא שְׁמֵהּ רַבָּה מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: יִתְבָּרַךְ שְׁמוֹ וְיִתְעַלֶּה זִכְרוֹ לָעַד וּלְנֵצַח נְצָחִים:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא׃ לְעֵילָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא׃ תֻּשְׁבְּחָתָא וְנֶחֱמָתָא׃ דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן:

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן׃ גּוֹמֵל חֲסָדִים טוֹבִים׃ וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן׃ בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי׃ מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ׃ מְכַלְכֵּל חַיִּים בְּחֶסֶד׃ מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים׃ סוֹמֵךְ נוֹפְלִים׃ וְרוֹפֵא חוֹלִים׃ וּמַתִּיר אֲסוּרִים׃ וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר׃ מִי כָמוֹךָ בַּעַל גְּבוּרוֹת׃ וּמִי דוֹמֶה לָּךְ׃ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה׃ וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים: בָּרוּךְ אַתָּה יְיָ׃ מְחַיֵּה הַמֵּתִים:

וידבר And Moses declared the solemn feasts of the Lord unto the children of Israel.

ועתה O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies, and thy loving kindness, for they have been of old.

יתגדל May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our life-time, and in our days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

אמן Amen. May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed always, and for ever.

יתברך May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is he, far exceeding all blessings, hymns, praises and beatitudes, that are repeated throughout the world; and say ye, Amen.

אדני שפתי תפתח O Lord! open thou my lips, and my mouth shall declare thy praise.

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty, and tremendous God! the most high God! who bestoweth gracious favours; possessor of all things; who remembereth the piety of the patriarchs, and will in love send a Redeemer to their posterity, for the sake of his name. O King! thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. Who sustainest the living with beneficence, and with great mercy quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to flourish! Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ · וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה · בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ :

אַתָּה בְחַרְתָּנוּ מִכָּל הָעַמִּים · אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ · וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת · וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ · וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ · וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ :

If the Eve of the Holy Day happens on the Saturday Evening, say from ותודיענו to בקדשתך.

[וַתּוֹדִיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת מִשְׁפְּטֵי צִדְקֶךָ וַתְּלַמְּדֵנוּ לַעֲשׂוֹת בָּהֶם חֻקֵּי רְצוֹנֶךָ וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת חֻקִּים וּמִצְוֹת טוֹבִים וַתַּנְחִילֵנוּ זְמַנֵּי שָׂשׂוֹן וּמוֹעֲדֵי קוֹדֶשׁ וְחַגֵּי נְדָבָה וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת וּכְבוֹד מוֹעֵד וַחֲגִיגַת הָרֶגֶל וַתַּבְדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לְחוֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ · הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ :]

וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שבתות למנוחה ו] מוֹעֲדִים לְשִׂמְחָה · חַגִּים וּזְמַנִּים לְשָׂשׂוֹן · אֶת יוֹם [השבת הזה ואת יום] חַג הַשָּׁבֻעוֹת הַזֶּה זְמַן מַתַּן תּוֹרָתֵנוּ : [באהבה] מִקְרָא קוֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם :

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ · וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ · וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם [השבת הזה וביום] חַג הַשָּׁבֻעוֹת הַזֶּה · זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה · וּפָקְדֵנוּ בוֹ לִבְרָכָה · וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים ·

אתה קדוש Thou art holy, and thy name is holy, and the saints praise thee daily. Selah. Blessed art thou, O Lord, holy God.

אתה בחרתנו Thou hast chosen us from all people; thou hast loved us, and hast delighted in us, and exalted us above all nations, and sanctified us with thy commandments, and brought us near unto thy service, O our King! and hast called us by thy great and holy name.

[ותודיענו Thou, O Eternal, our God! causest us to know thy excellent judgments, and didst instruct us statutes, how to act agreeable to thy will; thou, O Eternal, our God! didst also give us perfect ordinances, a law of truth, and wholesome statutes, and precepts; thou causest us to possess joyful seasons, holy days and festivals, for free-will offerings; thou causest us to inherit the sanctity of the sabbath day, and the dignity of the festivals, and commandest the solemnization thereof. Thou, O Eternal, our God! hast made a division between holy and not holy, between light and darkness, between Israel and other nations, between the seventh day and the six working days; thou didst also discriminate between the sanctity of the sabbath-day, and the sanctity of other holy days, and consecrated the sabbath-day in preference to the six working days: thou also separatest thy people Israel, and didst sanctify them with thy holiness.]

ותתן לנו And with love hast thou given us, O Lord, our God! [*on the sabbath, say,* sabbaths for rest, and] solemn days for joy; festivals and seasons for gladness; even *on the sabbath, say,* this day of rest, and] this day of the feast of weeks the season of the donation of our law; a holy convocation (in love) in commemoration of the departure from Egypt.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the son of David, thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of all thy people, the house of Israel, may ascend, come, approach, be seen, accepted, heard, visited, and remembered in thy presence for the obtaining a happy deliverance, with favour, grace, and mercy, to life, and peace, [*on the sabbath, say,* on this sabbath-day, and] on this day of the feast of weeks. O Lord our God! remember us thereon for good; visit us with a blessing, and save us to enjoy

ובדְבַר יְשׁוּעָה וְרַחֲמִים: חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ · כִּי אֵלֶיךָ עֵינֵינוּ · כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת בִּרְכַּת מוֹעֲדֶיךָ · לְחַיִּים וּלְשָׁלוֹם · לְשִׂמְחָה וּלְשָׂשׂוֹן · כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ: [בשבת אלהינו ואלהי אבותינו רצה במנוחתינו] קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ · וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ · שַׂבְּעֵנוּ מִטּוּבֶךָ · וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ · וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת · וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ [באהבה וברצון] בְּשִׂמְחָה וּבְשָׂשׂוֹן [שבת ו] מוֹעֲדֵי קָדְשֶׁךָ · וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל אוֹהֲבֵי [נ״א מְקַדְּשֵׁי] שְׁמֶךָ · בָּרוּךְ אַתָּה יְיָ · מְקַדֵּשׁ [השבת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם · וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ · וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם · בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן · וּתְהִי לְרָצוֹן תָּמִיד · עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים · בָּרוּךְ אַתָּה יְיָ · הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ · שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד · צוּר חַיֵּינוּ · מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר · נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ · עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ · וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ · וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ · וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ: שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם · הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ · וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ · מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד:

life; and with the word of salvation and mercy, have compassion, and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art a merciful and gracious King!

והשיאנו O Eternal God! cause us to receive the blessing of thy solemn feasts, to a happy life, peace, joy, and gladness, as thou hast been pleased to declare that thou wilt bless us. [*On the sabbath, say,* our God, and the God of our fathers, be pleased to accept our rest.] O sanctify us with thy commandments; and let thy law be our portion. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to inherit [*on the sabbath, say,* with love and delight,] with joy and gladness, *on the sabbath, say,* the sabbath, and] thy holy festivals; and grant that all Israel, who sanctify thy name may rejoice thereon. Blessed art thou, O Lord! who sanctifieth [*on the sabbath, add,* the sabbath, and] Israel and the seasons.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house; so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand, and for our souls which are ever deposited with thee, and for thy miracles which we daily experience, and for thy wonders, and thy kindnesses which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth · we for evermore put our trust in thee.

ועל כלם And for these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה׃ בָּרוּךְ אַתָּה יְיָ׳ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ׃ בָּרוּךְ אַתָּה יְיָ׳ הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם׃

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם׃ וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃ פְּתַח לִבִּי בְּתוֹרָתֶךָ׃ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי׃ וְכֹל הַחוֹשְׁבִים עָלַי רָעָה׃ מְהֵרָה הָפֵר עֲצָתָם׃ וְקַלְקֵל מַחֲשַׁבְתָּם עֲשֵׂה לְמַעַן שְׁמֶךָ׃ עֲשֵׂה לְמַעַן יְמִינֶךָ׃ עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ׃ עֲשֵׂה לְמַעַן תּוֹרָתֶךָ׃ לְמַעַן יֵחָלְצוּן יְדִידֶיךָ׃ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃ יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי׃ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ׃ וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת׃ וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת׃

If the Second Night of the Festival happens on the Friday Night, say from ויכלו to מקדש השבת.

[וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ׃ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃

וכל החיים And all the living shall ever give thanks unto thee, and in truth praise thy name, God of our salvation, and our help for ever. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

שלום רב O grant unto thy people Israel everlasting peace; for thou, O King! art the Lord of peace: may it please thee to bless thy people Israel, at all times, with thy peace. Blessed art thou, O Lord! who maketh peace.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be thou silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand ; grant it for thy holyness; grant it for thy law! that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations, of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law. And there we will serve thee in reverence, as in ancient days, and in former years. And may the offering of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years.

[ויכלו השמים והארץ And the heavens and the earth were finished, and all their host. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because he thereon rested from all his work. which God created and made.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן ׳ קֹנֵה שָׁמַיִם וָאָרֶץ :

מָגֵן אָבוֹת בִּדְבָרוֹ מְחַיֵּה מֵתִים בְּמַאֲמָרוֹ הָאֵל הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ ׳ הַמֵּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ כִּי בָם רָצָה לְהָנִיחַ לָהֶם ׳ לְפָנָיו נַעֲבוֹד בְּיִרְאָה וָפַחַד וְנוֹדֶה לִשְׁמוֹ בְּכָל־יוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת ׳ אֵל הַהוֹדָאוֹת אֲדוֹן הַשָּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי וּמֵנִיחַ בִּקְדֻשָּׁה לְעַם מְדֻשְּׁנֵי עֹנֶג זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית :

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ ׳ רְצֵה בִמְנוּחָתֵנוּ ׳ קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ ׳ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ ׳ שַׂבְּעֵנוּ מִטּוּבֶךָ ׳ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ ׳ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת ׳ וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ ׳ וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל אוֹהֲבֵי שְׁמֶךָ (נ״א וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ) בָּרוּךְ אַתָּה יְיָ ׳ מְקַדֵּשׁ הַשַּׁבָּת :]

וְעַתָּה יִגְדַּל נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר ׳ זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה :

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא ׳ בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ ׳ בְּחַיֵּיכוֹן וּבְיוֹמֵכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל ׳ בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן :

קה״ל אָמֵן יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא : יִתְבָּרַךְ שְׁמוֹ וְיִתְעַלֶּה זִכְרוֹ לָעַד וּלְנֵצַח נְצָחִים :

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty, and tremendous God! the most high God! Creator of the heaven and the earth.

מגן אבות He was the shield of our ancestors; with his word he reviveth the dead at his command; he is the holy King? For there is none like unto him, who granteth rest unto his people on his holy sabbath; for delighting in them, he was pleased to grant them rest; we therefore, will worship him with reverential awe, and will continually praise his name daily, the source of all blessing! the God to whom thanks-givings are due! The Lord of peace, who sanctifieth the sabbath, and blesseth the seventh day, and granteth holy rest to his people enjoying the delicacies of delight, as a memorial of the work of the creation.

אלהינו Our God and the God of our Fathers, we beseech thee to be pleased with our day of rest. O sanctify us with thy commandments, and let thy law be our portion: satisfy us with thy goodness: rejoice our souls, with thy salvation, and purify our hearts to serve thee in truth: and cause us, O Lord: our God! to inherit thy holy sabbath with love and delight, and grant that all Israel, who sanctify thy name, may have rest thereon. Blessed art thou, O Lord! who sanctifieth the sabbath.]

ועתה O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies, and thy loving kindness, for they have been of old.

יתגדל May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our life-time, and in our days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

אמן Amen. May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed always, and for ever.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא· לְעֵילָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא· תֻּשְׁבְּחָתָא וְנֶחֱמָתָא· דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן :

קהל קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ :

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן :

קהל יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם :

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן :

קהל עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ :

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו· הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ· וְעַל כָּל יִשְׂרָאֵל· וְאִמְרוּ אָמֵן :

קידוש של שבועות

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם· בּוֹרֵא פְּרִי הַגָּפֶן :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם· אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־עָם· וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן· וְקִדְּשָׁנוּ בְּמִצְוֹתָיו· וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שבתות למנוחה (וּ) מוֹעֲדִים לְשִׂמְחָה חַגִּים וּזְמַנִּים לְשָׂשׂוֹן [את יום השבת הזה וְ] אֶת־יוֹם חַג הַשָּׁבוּעוֹת הַזֶּה זְמַן מַתַּן תּוֹרָתֵנוּ· [באהבה] מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם : כִּי בָנוּ בָחַרְתָּ· וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים· וּמוֹעֲדֵי קָדְשֶׁךָ [באהבה וברצון] בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ· בָּרוּךְ אַתָּה יְיָ· מְקַדֵּשׁ [השבת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים :

יתברך May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is he, far exceeding all blessings, hymns, praises and beatitudes, that are repeated throughout the world; and say ye, Amen.

קבל *Cong.* May our prayers be accepted with mercy and kindness.

תתקבל May the prayers and supplications of the whole house of Israel, be accepted in the presence of their Father who is in heaven; and say ye, Amen.

יהי שם *Cong.* Blessed be the name of the Lord, from henceforth and for evermore.

יהא שלמה May the fullness of peace from heaven, with life, be granted unto us, and all Israel; and say ye, Amen.

עזרי *Cong.* My help is from the Lord, who made heaven and earth.

עשה שלום May he who maketh peace in his high heavens, bestow peace on us, and all Israel: and say ye, Amen.

SANCTIFICATION

FOR THE

TWO NIGHTS OF THE FEAST.

ברוך אתה Blessed art thou, O Eternal, our God! King of the universe, Creator of the fruit of the vine.

ברוך אתה Blessed art thou, O Eternal, our God! Sovereign of the universe, who hath chosen us from among all people, and didst exalt us above all nations, and didst sanctify us with thy commandments; and with love hast thou given us, O Eternal, our God! [*on the sabbath, say,* sabbath for rest and] solemn days for joy; festivals and seasons for gladness; [*on the sabbath, say,* the sabbath-day, and] this day of the feast of weeks, the season of the giving of our law; an holy convocation a memorial of the departure from Egypt; for thou hast chosen and sanctified us above all people; and thy (sabbath and) holy festivals hast thou caused us to inherit with (love and favour), joy and gladness. Blessed art thou, O Eternal! who sanctifieth the Sabbath and) Israel, and the seasons.

If the Last Night of the Festival happens at the conclusion of the Sabbath, say the following before שהחינו.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · בּוֹרֵא מְאוֹרֵי הָאֵשׁ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל · בֵּין אוֹר לְחֹשֶׁךְ · בֵּין יִשְׂרָאֵל לָעַמִּים · בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה · בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ · וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ · הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ · בָּרוּךְ אַתָּה יְיָ · הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · שֶׁהֶחֱיָנוּ · וְקִיְּמָנוּ · וְהִגִּיעָנוּ לַזְּמַן הַזֶּה׃

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית · שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת · וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה · שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם · וְגוֹרָלֵנוּ כְּכָל הֲמוֹנָם׃ וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא נוֹטֶה שָׁמַיִם · וְיוֹסֵד אָרֶץ · וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל · וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים׃ הוּא אֱלֹהֵינוּ אֵין עוֹד (אַחֵר) אֱמֶת מַלְכֵּנוּ · אֶפֶס זוּלָתוֹ · כַּכָּתוּב בְּתוֹרָתוֹ וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ · כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד׃

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, Creator of the radiance of the fire.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hath made a distinction between holy and not holy; between light and darkness; between Israel and other nations, between the seventh day and the six working days. Thou didst also discriminate between the sanctity of the sabbath-day, and the sanctity of the other holy days; and consecratest the sabbath-day in preference to the six working days; thou also separatest thy people Israel, and didst sanctify them with thy holiness. Blessed art thou, O Eternal! who maketh a distinction between holy and holy.

ברוך Blessed art thou, O Lord, our God! King of the universe, who hath preserved us alive: sustained us, and brought us to enjoy this season.

עלינו לשבח It is peculiarly our duty to praise the Lord of all; to ascribe greatness to him who formed the world in the beginning; since he hath not made us like the nations of the different countries, nor placed us like the families of the earth; neither hath he appointed our portion like their's nor our lot like their multitude. But we bend the knee, prostrate ourselves and worship the supreme King of kings; the most Holy and blessed is He, who stretched out the heavens, and laid the foundation of the earth; the residence of whose glory is in the heavens above, and the Divine Majesty of his power in the highest heavens. He is our God, and there is no other. Our King is TRUTH, and there is none besides him; as it is written in thy law, know, therefore, this day, and reflect in thine heart, that the Lord he is God, in heaven above, and on the earth beneath; there is none else.

עַל כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ ׳ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ ׳ לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ ׳ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן ׳ לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי ׳ וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ ׳ לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ ׳ יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל ׳ כִּי לְךָ תִּכְרַע כָּל־בֶּרֶךְ ׳ תִּשָּׁבַע כָּל־לָשׁוֹן׃ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפּוֹלוּ ׳ וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ ׳ וִיקַבְּלוּ כֻלָּם אֶת עוֹל מַלְכוּתֶךָ ׳ וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד ׳ כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא ׳ וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד ׳ כַּכָּתוּב בְּתוֹרָתֶךָ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד׃

וְנֶאֱמַר וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד׃

(קדיש יתום) and then say יגדל (p. ט״ו)

על כן נקוה לך We, therefore, hope in thee, O Lord, our God! speedily to behold thy glorious power, remove the abominations out of the earth, and cause all the idols to be utterly destroyed, and establish the universe under the sole dominion of the Almighty; so that all flesh may invoke thy name; all the wicked of the earth turn unto thee; and all the inhabitants of the world together know and acknowledge, that unto thee every knee must bow, and every tongue swear; before thee, O Lord, our God! they shall kneel and fall prostrate; they shall ascribe honour to thy glorious name; and all of them shall willingly submit to the power of thy dominion. Deign thou, therefore, to reign over them speedily for ever and ever; for the kingdom is thine, and thou shalt eternally reign in glory; as it is written in thy law, the Lord shall reign for ever and ever.

ונאמר It is also said, that the Eternal shall be King over all the earth; in that day the Lord alone shall be acknowledged a unity, and his name be unity.

תפלת שהרית:

On entering the Synagogue, bow towards the Ark, and say the following.

מַה טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל: וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ: יְיָ אָהַבְתִּי מְעוֹן בֵּיתֶךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ: וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה אֶבְרְכָה לִפְנֵי־יְיָ עֹשִׂי: וַאֲנִי תְפִלָּתִי־לְךָ ׀ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרָב־חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ:

Before the Service, say the following.

אֲנִי קְרָאתִיךָ כִּי־תַעֲנֵנִי אֵל הַט־אָזְנְךָ לִי שְׁמַע אִמְרָתִי: אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ: וַאֲנִי עָלֶיךָ בָטַחְתִּי יְיָ אָמַרְתִּי אֱלֹהַי אָתָּה: שְׁמַע קוֹל תַּחֲנוּנַי בְּשַׁוְּעִי אֵלֶיךָ בְּנָשְׂאִי יָדַי אֶל־דְּבִיר קָדְשֶׁךָ: יְיָ אֱלֹהָי שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי: אֵלֶיךָ יְיָ אֶקְרָא וְאֶל־אֲדֹנָי אֶתְחַנָּן: הָאִירָה פָנֶיךָ עַל־עַבְדֶּךָ הוֹשִׁיעֵנִי בְחַסְדֶּךָ: כִּי־לְךָ יְיָ הוֹחָלְתִּי אַתָּה תַעֲנֶה אֲדֹנָי אֱלֹהָי: שִׁמְעָה תְפִלָּתִי ׀ יְיָ וְשַׁוְעָתִי ׀ הַאֲזִינָה אֶל־דִּמְעָתִי אַל־תֶּחֱרַשׁ: שְׁמַע־יְיָ וְחָנֵּנִי יְיָ הֱיֵה ׀ עֹזֵר לִי:

שִׁיר הַמַּעֲלוֹת לְדָוִד שָׂמַחְתִּי בְּאֹמְרִים לִי בֵּית יְיָ נֵלֵךְ: שָׂשׂ אָנֹכִי עַל־אִמְרָתֶךָ כְּמוֹצֵא שָׁלָל רָב: הַקְשִׁיבָה לְקוֹל שַׁוְעִי מַלְכִּי וֵאלֹהָי כִּי אֵלֶיךָ אֶתְפַּלָּל: יְיָ בֹּקֶר תִּשְׁמַע קוֹלִי בֹּקֶר אֶעֱרָךְ־לְךָ וַאֲצַפֶּה: אֲנִי קְרָאתִיךָ כִּי־תַעֲנֵנִי אֵל הַט־אָזְנְךָ לִי שְׁמַע אִמְרָתִי: רַגְלִי עָמְדָה בְמִישׁוֹר בְּמַקְהֵלִים אֲבָרֵךְ יְיָ:

MORNING SERVICE.

On entering the Synagogue, bow towards the Ark, and say the following.

מה טבו "How goodly are thy tents, O Jacob! thy tabernacles, O Israel! And in the greatness of thy benevolence, will I enter thy house; in reverence of thee, will I bow down towards the temple of thy holiness. O LORD! I love the habitation of thy house, and the dwelling-place of thy glory. I therefore will prostrate myself, bow down, and bend the knee before the LORD my maker. And I will offer my prayer unto thee, O LORD! in an acceptable time: in thine abundant mercy, O God! answer me in the truth of thy salvation."

Before the Service, say the following.

אני קראתיך "I call on thee, for thou wilt answer me, O God; incline thine ear unto me, and hear my speech. In righteousness shall I see thy face, and be satisfied in contemplating thy similitude. And I put my trust in thee, O LORD! I have said, Thou art my God. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands to thy holy dwelling. O LORD, my God! I cried unto thee, and thou hast healed me. Upon thee, O LORD! will I call; and unto the Lord will I make supplication. Cause thy face to shine upon thy servant, save me in thy loving-kindness. Unto thee, O LORD! do I hope; answer thou me, O LORD, my God. Hear my prayer, O LORD! and give ear to my cry; be not silent to my tears. Hear, O LORD! and be gracious unto me; O LORD! be thou my help."

שיר המעלות "A SONG OF DEGREES OF DAVID.—I rejoiced when they said unto me, Let us go into the house of the LORD. I rejoice at thy word, as one who findeth great spoil. Hearken unto the voice of my cry, my King, and my God! when I pray unto thee. In the morning, O Lord! thou wilt hear my voice; in the morning will I address my prayer unto thee, and will hope. I call on thee, because thou wilt answer me, O God; incline thine ear unto me, and hear my words. My feet stand in the straight path; in the assembly will I praise the Lord."

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח · נִמְצָא וְאֵין עֵת אֶל־מְצִיאוּתוֹ :
אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ · נֶעְלָם וְגַם אֵין סוֹף לְאַחְדּוּתוֹ :
אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גוּף · לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ :
קַדְמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא · רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ :
הִנּוֹ אֲדוֹן עוֹלָם לְכָל־נוֹצָר · יוֹרֶה גְדֻלָּתוֹ וּמַלְכוּתוֹ :
שֶׁפַע נְבוּאָתוֹ נְתָנוֹ · אֶל־אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ :
לֹא קָם בְּיִשְׂרָאֵל כְּמשֶׁה עוֹד · נָבִיא וּמַבִּיט אֶת־תְּמוּנָתוֹ :
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל · עַל־יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ
לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר · דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ :
צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ · מַבִּיט לְסוֹף דָּבָר בְּקַדְמוּתוֹ :
גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ · נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ :
יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵנוּ · לִפְדּוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ :
מֵתִים יְחַיֶּה אֵל בְּרֹב־חַסְדּוֹ · בָּרוּךְ עֲדֵי־עַד שֵׁם תְּהִלָּתוֹ :

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ · בְּטֶרֶם כָּל־יְצִיר נִבְרָא :
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל · אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא :
וְאַחֲרֵי כִּכְלוֹת הַכֹּל · לְבַדּוֹ יִמְלוֹךְ נוֹרָא :
וְהוּא הָיָה וְהוּא הֹוֶה · וְהוּא יִהְיֶה בְּתִפְאָרָה :
וְהוּא אֶחָד וְאֵין שֵׁנִי · לְהַמְשִׁיל לוֹ לְהַחְבִּירָה :
בְּלִי רֵאשִׁית בְּלִי תַכְלִית · וְלוֹ הָעֹז וְהַמִּשְׂרָה :
וְהוּא אֵלִי וְחַי גֹּאֲלִי · וְצוּר חֶבְלִי בְּעֵת צָרָה :
וְהוּא נִסִּי וּמָנוֹס לִי · מְנָת כּוֹסִי בְּיוֹם אֶקְרָא :
בְּיָדוֹ אַפְקִיד רוּחִי · בְּעֵת אִישַׁן וְאָעִירָה :
וְעִם רוּחִי גְּוִיָּתִי · אֲדֹנָי לִי וְלֹא אִירָא :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל נְטִילַת יָדָיִם :

יגדל 1. Extolled be the living God, and praised be he; He existeth, but his existence is not bounded by time. 2. He is ONE, but there is no unity like unto his unity; He is incomprehensible, and also his unity is unending. 3. He hath no material form, he is incorporeal, and we cannot compare his holiness to aught that is. 4. He existed before all things that are created; he is the first, but there is no beginning to his existence. 5. Behold! he is the Lord of the world; and through all the creation evinceth his mighty power and dominion. 6. The inspiration of his prophecy did he bestow on the men of his peculiar and glorious people. 7. There never arose a prophet in Israel, like unto Moses, who beheld God's similitude. 8. A true law hath God given to his people, by the hand of his prophet who was faithful in his house. 9. God will never alter nor change his law for any other. 10. He beholdeth and knoweth all our secrets; for he vieweth the end of a thing at its commencement. 11. He bestoweth kindness on man according to his deeds, and sendeth evil unto the wicked according to his wickedness. 12. At the end of days will he send our anointed, to redeem those who hope for the accomplishment of his salvation. 13. The dead will God revive in his great mercy; blessed be his glorious name, praised for evermore.

אדון עולם We adore the Lord of the universe, who reigned before everything that is formed was created. At the time that all was finished according to his pleasure, then was his name proclaimed as King. And after all things shall have ceased to exist, he alone will reign tremendous. For he ever was, is now, and will eternally exist in glory. And he is ONE, nor is there a second to be compared or associated with him. He is without beginning and without end, and to him alone appertain power and dominion. He is my God, and my living Redeemer, and the Rock of my portion on the day of distress. He is also my standard, and my refuge, the portion of my cup when I call. Into his hands do I commit my spirit, when I fall asleep, and when I awake; and with my spirit my body also; for the Lord is with me, and I will not fear.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with thy commandments, and commanded us to wash our hands.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה וּבָרָא בוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם אוֹ יִסָּתֵם אֶחָד מֵהֶם אִי אֶפְשַׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ ׃ בָּרוּךְ אַתָּה יְיָ רוֹפֵא כָל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה:

וְהַעֲרֶב־נָא יְיָ אֱלֹהֵינוּ אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל: וְנִהְיֶה אֲנַחְנוּ וְצֶאֱצָאֵינוּ וְצֶאֱצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל: כֻּלָּנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתֶךָ ׃ בָּרוּךְ אַתָּה יְיָ הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים ׃ וְנָתַן לָנוּ אֶת תּוֹרָתוֹ ׃ בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ ׃ יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ ׃ יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר הַפֵּאָה וְהַבִּכּוּרִים וְהָרֵאָיוֹן וּגְמִילוּת חֲסָדִים וְתַלְמוּד תּוֹרָה: אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לָעוֹלָם הַבָּא: וְאֵלּוּ הֵן כִּבּוּד אָב וָאֵם ׃ וּגְמִילוּת חֲסָדִים וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעַרְבִית וְהַכְנָסַת אוֹרְחִים וּבִקּוּר חוֹלִים וְהַכְנָסַת כַּלָּה וְהַלְוָיַת הַמֵּת וְעִיּוּן תְּפִלָּה וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

אֱלֹהַי נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא ׃ אַתָּה בְרָאתָהּ אַתָּה יְצַרְתָּהּ אַתָּה נְפַחְתָּהּ בִּי ׃ וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי ׃ וְאַתָּה עָתִיד לִטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבוֹא: כָּל־זְמַן שֶׁהַנְּשָׁמָה בְקִרְבִּי ׃ מוֹדֶה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי ׃

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast formed man in wisdom; and created in him openings and tubes of various kinds. It is revealed, and known before the throne of thy glory, that if but one of them were opened, or stopped, it would be impossible for any to exist, or to abide before thee. Blessed art thou, O Lord! who healest all flesh, and workest wonderful things.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with thy commandments, and hast commanded us to study the words of the law.

והערב נא We beseech thee, O Lord, our God! to make the words of thy law pleasant in our mouths, and in the mouths of thy people, the house of Israel; so that we, our offspring, and the offspring of thy people, the house of Israel, may all know thy name, and study thy law for its own sake. Blessed art thou, O Lord! who teachest the law to thy people Israel.

ברוך אתה Blessed art thou, O Lord, our God! King of the universe, who hast chosen us from all nations, and hast given us thy law. Blessed art thou, O Lord! the giver of the law.

יברכך "The Lord bless and preserve thee! the Lord let his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance unto thee, and give the peace."

אלו דברים These are the things which have no fixed limitation by the law; viz. the corner of the field: the first-fruits; the offering on appearing at the temple during the festivals; acts of beneficence, and the study of the law of God. These are the commandments whereof the man that performeth them enjoys the fruits in this world, whilst the principal remaineth for the future one; viz. honouring father and mother; acts of beneficence; early attendance at the colleges both morning and evening; entertaining strangers; visiting the sick; portioning dowerless brides; attending the dead to the grave; devotion at prayers; and making peace between man and man; but the study of the law of God is equivalent to them all.

אלהי My God! the soul which thou hast placed within me is pure; thou hast created, formed, and breathed it into me; thou also preservest it within me; thou wilt hereafter take it from me, and restore it unto me in futurity. All the while that the soul continueth within me, I acknowledge before thee, O Lord, my God, and the God of my fathers! that thou art Sove-

רִבּוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל־הַנְּשָׁמוֹת׃ בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא עָשַׂנִי גּוֹי׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא עָשַׂנִי עָבֶד׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא עָשַׂנִי אִשָּׁה׃

[The Women say:]—בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשַׂנִי כִּרְצוֹנוֹ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עִוְרִים׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַלְבִּישׁ עֲרֻמִּים׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַתִּיר אֲסוּרִים׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקַע הָאָרֶץ עַל־הַמָּיִם׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר הֵכִין מִצְעֲדֵי־גָבֶר׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה לִי כָּל־צָרְכִּי׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנּוֹתֵן לַיָּעֵף כֹּחַ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּעֲבִיר שֵׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעַפָּי׃

וִיהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ ׃ וְאַל תְּבִיאֵנוּ לֹא לִידֵי חֵטְא וְלֹא־לִידֵי עֲבֵירָה וְעָוֹן וְלֹא־לִידֵי נִסָּיוֹן ׃ וְלֹא־לִידֵי בִזָּיוֹן ׃ וְאַל יִשְׁלוֹט בָּנוּ יֵצֶר הָרַע ׃ וְהַרְחִיקֵנוּ מֵאָדָם רָע וּמֵחָבֵר רָע ׃ וְדַבְּקֵנוּ בְּיֵצֶר טוֹב וּבְמַעֲשִׂים טוֹבִים ׃ וְכוֹף אֶת יִצְרֵנוּ לְהִשְׁתַּעְבֶּד־לָךְ ׃ וּתְנֵנוּ הַיּוֹם וּבְכָל־יוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ ׃ וּבְעֵינֵי כָל־רוֹאֵינוּ

reign of all creatures, and Lord of all souls. Blessed art thou, O Lord! who restorest the souls unto the bodies of the dead.

Blessed art thou, O Lord, our God! King of the universe, who givest to the cock knowledge, to distinguish between day and night.

Blessed art thou, O Lord, our God! King of the universe, who hast not made me a heathen.

Blessed art thou, O Lord, our God! King of the universe, who hast not made me a slave.

Blessed art thou, O Lord, our God! King of the universe, who hast not made me a woman.

(THE WOMEN SAY,)

Blessed art thou, O Lord, our God! King of the universe, who hast made me according to thy will.

Blessed art thou, O Lord, our God! King of the universe, who openest the eyes of the blind.

Blessed art thou, O Lord, our God! King of the universe who clothest the naked.

Blessed art thou, O Lord, our God! King of the universe, who settest at liberty those who are bound.

Blessed art thou, O Lord, our God! King of the universe, who raisest those who are bowed down.

Blessed art thou, O Lord, our God! King of the universe, who expandest the earth above the waters.

Blessed art thou, O Lord, our God! King of the universe, who providest for all my wants.

Blessed art thou, O Lord, our God! King of the universe, who ordainest the steps of man.

Blessed art thou, O Lord, our God! King of the universe, who girdest Israel with might.

Blessed art thou, O Lord, our God! King of the universe, who crownest Israel with glory.

Blessed art thou, O Lord, our God! King of the universe, who givest strength to the weary.

Blessed art thou, O Lord, our God! King of the universe, who removest sleep from my eyes, and slumber from my eyelids.

ויהי רצון And may it be acceptable in thy presence, O Lord, our God! and God of our fathers, to cause us to walk in thy law, and to adhere to thy precepts: and lead us not into the power of sin, transgression, iniquity, temptation, or contempt; also suffer not the evil imagination to have dominion over us; and keep us far from bad men and wicked associates? and cause us to adhere to our virtuous inclination, and to practice good deeds; humbling our will that it may be subservient

וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים: בָּרוּךְ אַתָּה יְיָ גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי · שֶׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יוֹם · מֵעַזֵּי פָנִים וּמֵעַזּוּת פָּנִים · מֵאָדָם רָע וּמֵחָבֵר רָע וּמִשָּׁכֵן רָע וּמִפֶּגַע רָע · וּמִשָּׂטָן הַמַּשְׁחִית · מִדִּין קָשֶׁה · וּמִבַּעַל דִּין קָשֶׁה · בֵּין שֶׁהוּא בֶן־בְּרִית · וּבֵין שֶׁאֵינוֹ בֶן־בְּרִית:

לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם בַּסֵּתֶר כְּבַגָּלוּי וּמוֹדֶה עַל־הָאֱמֶת וְדוֹבֵר אֱמֶת בִּלְבָבוֹ וְיַשְׁכֵּם וְיֹאמַר:

רִבּוֹן כָּל־הָעוֹלָמִים · לֹא עַל־צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ · כִּי עַל־רַחֲמֶיךָ הָרַבִּים · מָה־אָנוּ מֶה־חַיֵּינוּ מֶה־חַסְדֵּנוּ מַה־צִּדְקוֹתֵינוּ מַה־יְּשׁוּעָתֵנוּ מַה־כֹּחֵנוּ מַה־גְּבוּרָתֵנוּ: מַה־נֹּאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · הֲלֹא כָל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ · וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ וַחֲכָמִים כִּבְלִי מַדָּע וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל כִּי רוֹב מַעֲשֵׂיהֶם תֹּהוּ · וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ · וּמוֹתַר הָאָדָם מִן־הַבְּהֵמָה אָיִן · כִּי הַכֹּל הָבֶל:

אֲבָל אֲנַחְנוּ עַמְּךָ בְּנֵי בְרִיתֶךָ · בְּנֵי אַבְרָהָם אֹהַבְךָ · שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר הַמּוֹרִיָּה · זֶרַע יִצְחָק יְחִידוֹ שֶׁנֶּעֱקַד עַל־גַּבֵּי הַמִּזְבֵּחַ · עֲדַת יַעֲקֹב בִּנְךָ בְּכוֹרֶךָ · שֶׁמֵּאַהֲבָתְךָ שֶׁאָהַבְתָּ אוֹתוֹ · וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ־בּוֹ קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וִישֻׁרוּן:

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לְךָ · וּלְשַׁבֵּחֲךָ וּלְפָאֶרְךָ וּלְבָרֵךְ וּלְקַדֵּשׁ וְלָתֵת־שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ: אַשְׁרֵינוּ מַה־טּוֹב חֶלְקֵנוּ וּמַה־נָּעִים גּוֹרָלֵנוּ וּמַה־יָּפָה יְרֻשָּׁתֵנוּ: אַשְׁרֵינוּ שֶׁאֲנוּ מַשְׁכִּימִים וּמַעֲרִיבִים עֶרֶב וָבֹקֶר וְאוֹמְרִים פַּעֲמַיִם בְּכָל־יוֹם: שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ · יְיָ ׀ אֶחָד: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

unto thee. O grant us this and every other day grace, favour, and mercy, in thy sight, and in the sight of all that behold us; and bestow on us gracious favours. Blessed art thou, O Lord! who bestowest gracious favours on thy people Israel.

יהי רצון May it be acceptable in thy presence, O Lord, my God! and God of my fathers, to deliver me this and every other day from hardened and impudent faces; from bad men, from evil associates, from evil neighbours, from evil occurrences, and from every destructive seduction; from an oppressive lawsuit, and an implacable opponent, whether he be, or not, a son of the covenant.

לעולם יהא אדם Man should ever fear God, as well in private as in public; confess the truth, and speak the truth, as it is in his heart; let him rise early and pray:—

רבון כל העולמים Sovereign of all worlds! we presume not to present our supplications before thee, relying on our righteousness, but because of thy abundant mercies. What are we? What is our life? What is our goodness? What is our righteousness? What is our help? What is our power? What is our might? What then shall we say in thy presence O Lord, our God; and the God of our fathers? Are not the mighty ones as naught before thee? men of renown, as if they had not existed? wise men, as if they were without knowledge? and the intelligent, as if void of understanding? For the majority of their actions is emptiness, and the days of their life are but vanity in thy presence: even the pre-eminence of man over the beast, is naught; for all is vanity.

אבל אנחנו But we are thy people, the children of thy covenant; the children of Abraham thy beloved, to whom thou didst swear on Mount Moriah; the seed of Isaac his only son, who was bound upon the altar; the congregation of Jacob thy first-born son, whom, from the love wherewith thou didst love him, and the joy wherewith thou didst rejoice in him, thou hast called Israel and Jeshurun.

לפיכך We, therefore, are in duty bound to give thanks unto thee; to praise, glorify, bless, and sanctify thee; and to offer praise and thanksgiving to thy name. O happy are we! How goodly is our portion! How pleasant is our lot! How beautiful is our inheritance! O happy are we, that we rise early in the morning, and attend late in the evening, and proclaim twice daily.—"Hear, O Israel! the Lord, our God, the Lord is ONE." Blessed be the name of the glory of his kingdom for ever and ever.

אַתָּה הוּא עַד שֶׁלֹּא בָרָאתָ אֶת־הָעוֹלָם · וְאַתָּה הוּא לְאַחַר שֶׁבָּרָאתָ אֶת הָעוֹלָם · אַתָּה אֵל בָּעוֹלָם הַזֶּה וְאַתָּה אֵל לָעוֹלָם הַבָּא קַדֵּשׁ אֶת שִׁמְךָ עַל מַקְדִּישֵׁי שְׁמֶךָ וְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָמֶךָ וּבִישׁוּעָתְךָ תָּרִים וְתַגְבִּיהַּ קַרְנֵנוּ · בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ אֶת־שִׁמְךָ בָּרַבִּים :

אַתָּה הוּא יְיָ אֱלֹהֵינוּ בַּשָּׁמַיִם וּבָאָרֶץ וּבִשְׁמֵי הַשָּׁמַיִם הָעֶלְיוֹנִים · אֱמֶת אַתָּה הוּא רִאשׁוֹן · וְאַתָּה הוּא אַחֲרוֹן · וּמִבַּלְעָדֶיךָ אֵין אֱלֹהִים · קַבֵּץ קֹוֶיךָ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ יַכִּירוּ וְיֵדְעוּ כָּל־בָּאֵי עוֹלָם כִּי אַתָּה־הוּא הָאֱלֹהִים לְבַדְּךָ לְכֹל מַמְלְכוֹת הָאָרֶץ · אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם · וּמִי בְּכָל־מַעֲשֵׂה יָדֶיךָ בָּעֶלְיוֹנִים אוֹ בַתַּחְתּוֹנִים שֶׁיֹּאמַר לְךָ מַה־תַּעֲשֶׂה · אָבִינוּ שֶׁבַּשָּׁמַיִם עֲשֵׂה עִמָּנוּ חֶסֶד בַּעֲבוּר שִׁמְךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ וְקַיֵּם לָנוּ יְיָ אֱלֹהֵינוּ מַה־שֶּׁכָּתוּב · בָּעֵת הַהִיא אָבִיא אֶתְכֶם וּבָעֵת קַבְּצִי אֶתְכֶם כִּי־אֶתֵּן אֶתְכֶם לְשֵׁם וְלִתְהִלָּה בְּכֹל עַמֵּי הָאָרֶץ בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם אָמַר יְיָ

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר : צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ : וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַיהוָה כְּבָשִׂים בְּנֵי־שָׁנָה תְמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָמִיד : אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם : וַעֲשִׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן כָּתִית רְבִיעִת הַהִין : עֹלַת תָּמִיד הָעֲשֻׂיָה בְּהַר סִינַי לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה : וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר לַיהוָה :

אתה הוא Thou wast the same before the world was created, and thou art the same after the world was created. Thou art the one in this world, and thou art the same in the future world. Sanctify thy name through those who sanctify thy name; sanctify also thy name in thy world; and through thy salvation, exalt and raise on high our horn of government. Blessed art thou, O Lord! who sanctifiest thy name before the whole world.

אתה הוא יי Thou art the Lord, our God, in heaven, and on the earth; and in the highest heavens; it is true that thou art the first, and thou art the last, and besides thee, there is no god. O gather those who hope in thee from the four corners of the earth; that all the inhabitants of the world may know and acknowledge, that thou alone art God over all the kingdoms of the earth. Thou hast made the heavens and the earth, the sea, and all that is in them; and who is there among all the works of thy hands, either in the uppermost or nethermost parts, that can say unto thee, What doest thou? Our Father! who art in heaven, we beseech thee to act graciously unto us, for the sake of thy great name, by which we are called; and confirm unto us, O Lord! our God, what is written, "At that time, when I will bring you again, and at that time when I assemble you, I will appoint you for a name, and a praise among all the people of the earth: when I bring back your captivity before your eyes, saith the Lord.'

וידבר And the Lord spoke unto Moses, saying, Command the children of Israel, and say unto them, My offering, my bread for my sacrifices consumed by fire, for a sweet savour unto me, shalt ye observe to offer unto me in its due season. Say also unto them, This is the offering made by fire which ye shall offer unto the Lord: two sheep of the first year without blemish, every day, for a continual burnt-offering. The one sheep shalt thou offer in the morning, and the other sheep shalt thou offer toward evening; and a tenth part of an ephah of fine flour for a meat-offering, mingled with the fourth part of a hin of beaten oil. It is a continual burnt-offering, which was ordained on Mount Sinai, for a sweet savour, an offering made by fire unto the Lord. And the drink-offering thereof shall be the fourth part of a hin for the one sheep: in the holy place shalt thou cause the strong wine to be poured out for a drink-offering to the Lord. And the other sheep shalt

וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם כְּמִנְחַת הַבֹּקֶר וּכְנִסְכּוֹ תַּעֲשֶׂה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה:

וְשָׁחַט אוֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ צָפֹנָה לִפְנֵי יְהוָה:

On the Sabbath say as follows.

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ:

אֵיזֶהוּ מְקוֹמָן שֶׁל־זְבָחִים · קָדְשֵׁי קָדָשִׁים שְׁחִיטָתָן בַּצָּפוֹן · פַּר וְשָׂעִיר שֶׁל־יוֹם הַכִּפּוּרִים · שְׁחִיטָתָן בַּצָּפוֹן · וְקִבּוּל דָּמָן בִּכְלֵי שָׁרֵת בַּצָּפוֹן · וְדָמָן טָעוּן הַזָּיָה עַל־בֵּין הַבַּדִּים וְעַל־הַפָּרֹכֶת וְעַל־מִזְבַּח הַזָּהָב · מַתָּנָה אַחַת מֵהֶן מְעַכֶּבֶת שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁל מִזְבַּח הַחִיצוֹן · אִם־לֹא נָתַן לֹא עִכֵּב: פָּרִים הַנִּשְׂרָפִים וּשְׂעִירִים הַנִּשְׂרָפִים שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלֵי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן הַזָּיָה עַל הַפָּרֹכֶת וְעַל מִזְבַּח הַזָּהָב מַתָּנָה אַחַת מֵהֶן מְעַכֶּבֶת · שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁל מִזְבַּח הַחִיצוֹן אִם לֹא נָתַן לֹא עִכֵּב · אֵלּוּ וָאֵלּוּ נִשְׂרָפִין בְּבֵית הַדֶּשֶׁן · חַטַּאת הַצִּבּוּר וְהַיָּחִיד · אֵלּוּ הֵן חַטֹּאת הַצִּבּוּר · שְׂעִירֵי רָאשֵׁי חֳדָשִׁים וְשֶׁל־מוֹעֲדוֹת · שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלֵי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן אַרְבַּע מַתָּנוֹת עַל אַרְבַּע קְרָנוֹת · כֵּיצַד עָלָה בַכֶּבֶשׁ וּפָנָה לַסּוֹבֵב וּבָא־לוֹ לְקֶרֶן דְּרוֹמִית מִזְרָחִית · מִזְרָחִית צְפוֹנִית · צְפוֹנִית מַעֲרָבִית · מַעֲרָבִית דְּרוֹמִית · שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי · וְנֶאֱכָלִין לִפְנִים מִן־הַקְּלָעִים לְזִכְרֵי כְהֻנָּה בְּכָל מַאֲכָל · לְיוֹם וָלַיְלָה עַד חֲצוֹת: הָעוֹלָה קֹדֶשׁ קָדָשִׁים שְׁחִיטָתָהּ בַּצָּפוֹן וְקִבּוּל דָּמָהּ בִּכְלֵי שָׁרֵת בַּצָּפוֹן וְדָמָהּ טָעוּן שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע

thou offer toward evening, as the meat-offering of the morning, and as the drink-offering thereof thou shalt offer it, an offering made by fire of a sweet savour unto the Lord. ("And he shall kill it on the side of the altar, northward, before the Lord.")

On the Sabbath, say as follows.

וביום השבת "And on the Sabbath day, two sheep of the first year without blemish, and two tenth parts of an ephah of fine flour for a meat-offering mingled with oil, and the drink-offering thereof. This is the burnt-offering of every sabbath, besides the continual burnt-offering, and its drink-offering."

איזהו מקומן Which are the places where the offerings were slaughtered? The most holy of them were slain on the north side; the bull and the he-goat for the day of atonement, were slain on the north side; the blood thereof was received in the vessels of service on the north side; their blood required sprinkling, between the staves, upon the veil, and the golden altar; one sprinkling omitted, impeded the atonement; the remaining blood the priest poured on the bottom of the outer altar (that of burnt offering), on the west side thereof; if omitted, the atonement was not impeded. The bulls and the he-goats, which were wholly burnt, were slaughtered on the north side, and their blood was there received in the vessels of service. Their blood also required sprinkling upon the veil and the golden altar: one sprinkling omitted, impeded the atonement. The remaining blood was poured on the bottom of the outer altar on the west side thereof; if omitted, the atonement was not impeded. These, as well as the preceding offerings, were burnt in the repository of ashes. The sin-offerings of the whole congregation, as well as an individual: these are the sin-offerings of the whole congregation—the he-goats of the new moon, as also of the other festivals—were slaughtered on the north side, and their blood was received in the vessels of service there; and their blood required four sprinklings on the four horns of the outer altar. It was performed after this manner:—the priest went up the ascent, and turned towards the circuit, and came to the southeast corner, then to the northeast, so on to the northwest, and from thence to the southwest; the remaining blood was poured out at the south side of the bottom of the outer altar; these were eaten only by the males of the priesthood, within the hangings of the court, dressed after any manner, for that day only, until midnight. The burnt-offering is one of the most holy: it was slain on the north side; and its blood was there

וּמְעוּנָה הַפְּשֵׁט וְנִתּוּחַ וְכָלִיל לָאִשִּׁים: זִבְחֵי שַׁלְמֵי צִבּוּר וַאֲשָׁמוֹת· אֵלּוּ הֵן אֲשָׁמוֹת· אֲשַׁם גְּזֵלוֹת אֲשַׁם מְעִילוֹת אֲשַׁם שִׁפְחָה חֲרוּפָה אֲשַׁם נָזִיר אֲשַׁם מְצוֹרָע אָשָׁם תָּלוּי· שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע· וְנֶאֱכָלִין לִפְנִים מִן הַקְּלָעִים לְזִכְרֵי כְהֻנָּה· בְּכָל-מַאֲכָל לְיוֹם וָלַיְלָה עַד חֲצוֹת:

הַתּוֹדָה וְאֵיל נָזִיר קָדָשִׁים קַלִּים שְׁחִיטָתָן בְּכָל מָקוֹם בָּעֲזָרָה וְדָמָן טָעוּן שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע· וְנֶאֱכָלִין בְּכָל הָעִיר לְכָל אָדָם בְּכָל מַאֲכָל· לְיוֹם וָלַיְלָה עַד חֲצוֹת: הַמּוּרָם מֵהֶם כַּיּוֹצֵא בָהֶם· אֶלָּא שֶׁהַמּוּרָם נֶאֱכָל לַכֹּהֲנִים לִנְשֵׁיהֶם וְלִבְנֵיהֶם וּלְעַבְדֵיהֶם· שְׁלָמִים קָדָשִׁים קַלִּים שְׁחִיטָתָן בְּכָל-מָקוֹם בָּעֲזָרָה וְדָמָן טָעוּן שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע· וְנֶאֱכָלִין בְּכָל-הָעִיר לְכָל-אָדָם בְּכָל-מַאֲכָל· לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד: הַמּוּרָם מֵהֶם כַּיּוֹצֵא בָהֶם· אֶלָּא שֶׁהַמּוּרָם נֶאֱכָל לַכֹּהֲנִים לִנְשֵׁיהֶם וְלִבְנֵיהֶם וּלְעַבְדֵיהֶם: הַבְּכוֹר וְהַמַּעֲשֵׂר וְהַפֶּסַח קָדָשִׁים קַלִּים שְׁחִיטָתָן בְּכָל-מָקוֹם בָּעֲזָרָה וְדָמָן טָעוּן מַתָּנָה אֶחָת· וּבִלְבָד שֶׁיִּתֵּן כְּנֶגֶד הַיְסוֹד: שִׁנָּה בַּאֲכִילָתָן הַבְּכוֹר נֶאֱכָל לַכֹּהֲנִים וְהַמַּעֲשֵׂר לְכָל-אָדָם וְנֶאֱכָלִין בְּכָל-הָעִיר בְּכָל-מַאֲכָל· לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד· הַפֶּסַח אֵינוֹ נֶאֱכָל אֶלָּא בַלַּיְלָה· וְאֵינוֹ נֶאֱכָל אֶלָּא עַד-חֲצוֹת· וְאֵינוֹ נֶאֱכָל אֶלָּא לִמְנוּיָו· וְאֵינוֹ נֶאֱכָל אֶלָּא צָלִי:

רַבִּי יִשְׁמָעֵאל אוֹמֵר· בִּשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרֶשֶׁת:

א

מִקַּל וָחוֹמֶר:

ב

וּמִגְּזֵרָה שָׁוָה:

received in the vessels of service; the blood required two sprinklings, and it was so sprinkled as to produce four, it was necessary to flay and dismember it, and to consume it totally by fire. The peace-offerings of the whole congregation, and the trespass-offerings:—these are the trespass-offerings the trespass offering for theft—the trespass-offering for appropriating sanctified things to his own use—for carnally knowing a betrothed handmaid—the trespass-offering brought by the Nazarite for defiling himself with a dead body—of the leper—and for a doubtful sin:—these were slaughtered on the north side, and the blood was there received in the vessels of service; the blood required two sprinklings, which produced four; these were eaten only within the hangings by the males of the priesthood dressed after any manner, for that day only until midnight.

התודה The thanksgiving-offering, and the ram of the Nazarite (i. e. when the time of his vows had expired) were sacred in a less degree; they might be killed in any part of the court; and their blood also required two sprinklings, which produced four; they might be eaten in any part of the city, by any person, dressed after any manner, the whole of that day until midnight. With the portion of them which appertaineth to the priests, the same was observed, save only that it was to be eaten by the priests, their wives their children, and their servants. Peace-offerings are also sacred in a less degree; they might be killed in any part of the court; and their blood required two sprinklings, which produced four; they might be eaten in any part of the city, by any person, dressed after any manner for two days, and one night. The portion thereof which appertaineth to the priests, was like the rest, save only, that it was to be eaten by the priests, their wives, their children, and their servants. The first born, the tithes of beasts, and the paschal lamb, were sacred in a less degree: they might be killed in any part of the court; and their blood required only one sprinkling, but it must be sprinkled towards the bottom of the altar. There was a distinction in the eating of them; for the first-born was eaten by the priests only, and the tithe by all persons; they were also eaten in any part of the city, dressed after any manner for two days and one night. The paschal lamb was to be eaten at night only, but not later than midnight; neither was it to be eaten but by those that were numbered and appointed for it; nor was it to be eaten dressed in any other manner than roasted.

רבי ישמעאל Rabbi Ishmael says, that the law is to be expounded by thirteen rules; viz.

1. By inferences from minor to major: and the reverse from major to minor.

2. A decision deduced from an agreement, or similarity of phrases in texts.

ג

מִבִּנְיַן אָב מִכָּתוּב אֶחָד · וּמִבִּנְיַן אָב מִשְּׁנֵי כְתוּבִים:

ד

מִכְּלָל וּפְרָט:

ה

וּמִפְּרָט וּכְלָל:

ו

כְּלָל וּפְרָט וּכְלָל אִי אַתָּה דָן אֶלָּא כְּעֵין הַפְּרָט:

ז

מִכְּלָל שֶׁהוּא צָרִיךְ לִפְרָט · וּמִפְּרָט שֶׁהוּא צָרִיךְ לִכְלָל:

ח

כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא מִן־הַכְּלָל לְלַמֵּד · לֹא לְלַמֵּד עַל־עַצְמוֹ יָצָא אֶלָּא לְלַמֵּד עַל־הַכְּלָל כֻּלּוֹ יָצָא:

ט

כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעוֹן טוֹעַן אֶחָד שֶׁהוּא כְעִנְיָנוֹ יָצָא לְהָקֵל וְלֹא לְהַחְמִיר:

י

כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעוֹן טוֹעַן אַחֵר שֶׁלֹּא כְעִנְיָנוֹ יָצָא לְהָקֵל וּלְהַחְמִיר:

יא

כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִדּוֹן בַּדָּבָר הֶחָדָשׁ אִי אַתָּה יָכוֹל לְהַחֲזִירוֹ לִכְלָלוֹ עַד שֶׁיַּחֲזִירֶנּוּ הַכָּתוּב לִכְלָלוֹ בְּפֵרוּשׁ:

יב

דָּבָר הַלָּמֵד מֵעִנְיָנוֹ · וְדָבָר הַלָּמֵד מִסּוֹפוֹ:

יג

וְכֵן שְׁנֵי כְתוּבִים הַמַּכְחִישִׁים זֶה אֶת־זֶה עַד־שֶׁיָּבוֹא הַכָּתוּב הַשְּׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֶם:

3. From the principal constitution contained in one verse, and from the principal constitution deduced from two verses.

4. From comparing a general description with its specified particular.

5. From a particular text, followed by a general one.

6. Precepts treated of, first in general, and then in particular, and again in general, thou must not adjudge, but according to the tenor of the particular specification.

7. From a general description that requires a particular, specific text to explain it; and from a particular text that requires a general one.

8. Whatever was comprehended under a general description, and is afterwards particularly excepted therefrom, in order to teach us something concerning it: the exception is not given for its own sake only, but also effects the whole general term.

9. And whatever was included in a general description and is afterwards excepted, to prove an argument similar to its subject, tends to alleviate, but does not aggravate.

10. And whatever was included in a general description, and is afterwards excepted, to prove an argument similar to its subject, serves both to alleviate and aggravate.

11. And every thing included in a general description, and afterwards excepted, to determine a new matter, cannot be restored to the general term, unless it be by being expressly mentioned in the text.

12. And whatever is deduced from the subject itself; and a thing deduced from the end of the text.

13. And tnus, when two texts contradict each other, we cannot determine the sense until a third is produced, which reconciles them.

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם· בָּרוּךְ הוּא· בָּרוּךְ עוֹשֶׂה בְרֵאשִׁית· בָּרוּךְ אוֹמֵר וְעוֹשֶׂה· בָּרוּךְ גּוֹזֵר וּמְקַיֵּם· בָּרוּךְ מְרַחֵם עַל הָאָרֶץ· בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת· בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו· בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח· בָּרוּךְ פּוֹדֶה וּמַצִּיל בָּרוּךְ שְׁמוֹ· בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם· הָאֵל הָאָב הָרַחֲמָן הַמְהֻלָּל בְּפִי עַמּוֹ מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו· וּבְשִׁירֵי דָוִד עַבְדֶּךָ נְהַלֶּלְךָ יְיָ אֱלֹהֵינוּ בִּשְׁבָחוֹת וּבִזְמִירוֹת נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ וְנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹהֵינוּ יָחִיד חֵי הָעוֹלָמִים· מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר עֲדֵי־עַד שְׁמוֹ הַגָּדוֹל· בָּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת:

הוֹדוּ לַייָ קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו: שִׁירוּ לוֹ זַמְּרוּ־לוֹ שִׂיחוּ בְּכָל־נִפְלְאֹתָיו: הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ יִשְׂמַח לֵב מְבַקְשֵׁי יְיָ: דִּרְשׁוּ יְיָ וְעֻזּוֹ בַּקְּשׁוּ פָנָיו תָּמִיד: זִכְרוּ נִפְלְאֹתָיו אֲשֶׁר עָשָׂה מֹפְתָיו וּמִשְׁפְּטֵי־פִיהוּ: זֶרַע יִשְׂרָאֵל עַבְדּוֹ בְּנֵי יַעֲקֹב בְּחִירָיו: הוּא יְיָ אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: זִכְרוּ לְעוֹלָם בְּרִיתוֹ דָּבָר צִוָּה לְאֶלֶף דּוֹר: אֲשֶׁר כָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר לְךָ אֶתֵּן אֶרֶץ־כְּנָעַן חֶבֶל נַחֲלַתְכֶם: בִּהְיוֹתְכֶם מְתֵי מִסְפָּר כִּמְעַט וְגָרִים בָּהּ: וַיִּתְהַלְּכוּ מִגּוֹי אֶל־גּוֹי וּמִמַּמְלָכָה אֶל־עַם אַחֵר: לֹא־הִנִּיחַ לְאִישׁ לְעָשְׁקָם וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אַל־

יהי רצון May it be acceptable before thee, O Lord, our God! and God of our fathers, that the holy temple may be speedily rebuilt in our days, and let our portion be in thy law. And there will we serve thee in reverence, as in ancient days, and as in former years. "And may the offering of Judah and Jerusalem be pleasant unto the Lord, as in ancient days, and in former years."

ברוך שאמר Blessed is he who only spoke, and the world existed; blessed is he. Blessed is he who created the world in the beginning. Blessed is he who sayeth and performeth. Blessed is he who ordaineth and establisheth. Blessed is he who hath compassion on the earth. Blessed is he who hath compassion on all creatures. Blessed is he who rendereth a good reward to those that fear him. Blessed is he who liveth for ever and existeth everlastingly. Blessed is he who redeemeth and delivereth; blessed is his name.—Blessed art thou, O Lord, our God! King of the universe, Almighty, Father, Merciful! who art praised by the mouth of thy people, extolled and glorified by the tongue of thy pious ones and servants. And therefore with the songs of David, thy servant, will we praise thee, O Lord, our God! the only One who livest eternally; the King, whose great name is extolled and glorified for ever and ever. Blessed art thou, O Lord! King adored with praises.

הודו ליי O give thanks unto the Lord; call on his holy name; make known his deeds among the people. Sing, and chant hymns unto him: proclaim ye all his wonderous works. Glory in his holy name; let the heart of them rejoice who seek the Lord. Seek ye the Lord, and his strength; seek his favour ever more. Remember his miracles that he hath done, his wonders and the judgments of his mouth. O ye the seed of Israel, his servant; the children of Jacob, his chosen people. He is the Lord our God; his judgments are in all the earth. Remember ye his covenant for ever; the word which he commanded to a thousand generations. Which he covenanted with Abraham, and likewise his oath unto Isaac. And he confirmed the same to Jacob for a statute, to Israel for an everlasting covenant. Saying, Unto thee will I give the land of Canaan, the portion of your inheritance. Whilst ye were but few in number, yea, very few, and strangers in the land. When they went from one nation to another, from one kingdom to another people, he suffered no man to oppress them: yea, he reproved kings for their sake, saying, Touch not my anointed,

תִּגְּעוּ בִּמְשִׁיחָי וּבִנְבִיאַי אַל־תָּרֵעוּ: שִׁירוּ לַייָ כָּל־הָאָרֶץ בַּשְּׂרוּ
מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ: סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ בְּכָל־הָעַמִּים
נִפְלְאֹתָיו: כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים:
כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים וַייָ שָׁמַיִם עָשָׂה: הוֹד וְהָדָר לְפָנָיו
עֹז וְחֶדְוָה בִּמְקֹמוֹ: הָבוּ לַייָ מִשְׁפְּחוֹת עַמִּים הָבוּ לַייָ כָּבוֹד וָעֹז:
הָבוּ לַייָ כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו הִשְׁתַּחֲווּ לַייָ
בְּהַדְרַת־קֹדֶשׁ: חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ אַף־תִּכּוֹן תֵּבֵל בַּל־
תִּמּוֹט: יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ וְיֹאמְרוּ בַגּוֹיִם יְיָ מָלָךְ:
יִרְעַם הַיָּם וּמְלוֹאוֹ יַעֲלֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ: אָז יְרַנְּנוּ עֲצֵי
הַיָּעַר מִלִּפְנֵי יְיָ כִּי־בָא לִשְׁפּוֹט אֶת־הָאָרֶץ: הוֹדוּ לַייָ כִּי טוֹב
כִּי לְעוֹלָם חַסְדּוֹ: וְאִמְרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ וְקַבְּצֵנוּ וְהַצִּילֵנוּ
מִן־הַגּוֹיִם לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ: בָּרוּךְ יְיָ
אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד־הָעֹלָם וַיֹּאמְרוּ כָל־הָעָם אָמֵן
וְהַלֵּל לַייָ: רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ
הוּא: רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יְיָ
אֱלֹהֵינוּ: וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב
אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ: אַתָּה יְיָ לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי
חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנִי: זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם
הֵמָּה: תְּנוּ עֹז לֵאלֹהִים עַל־יִשְׂרָאֵל גַּאֲוָתוֹ וְעֻזּוֹ בַּשְּׁחָקִים: נוֹרָא
אֱלֹהִים מִמִּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נוֹתֵן עֹז וְתַעֲצֻמוֹת לָעָם
בָּרוּךְ אֱלֹהִים: אֵל־נְקָמוֹת יְיָ אֵל נְקָמוֹת הוֹפִיעַ: הִנָּשֵׂא
שֹׁפֵט הָאָרֶץ הָשֵׁב גְּמוּל עַל־גֵּאִים: לַייָ הַיְשׁוּעָה עַל־עַמְּךָ
בִרְכָתֶךָ סֶּלָה: יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:
יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ

and do my prophets no harm. Let all the earth sing unto the Lord; proclaim his salvation from day to day. Declare his glory among the nations, his wonders among all people. For the Lord is great, and exalted in praise; and he is fearful above all gods. For all the gods of the nations are idols; out the Lord hath made the heavens. Honour and majesty are in his presence; strength and gladness are in his place. Ascribe unto the Lord, O ye families of the nations, ascribe unto the Lord glory and might. Ascribe unto the Lord the glory due unto his name; bring an offering, and come into his presence; worship the Lord in the glorious sanctuary. Let all the earth tremble before him, who hath fixed the foundations of the world, that it might not be moved. Let the heavens rejoice, and the earth be glad: and they shall say among the nations, The Lord reigneth. Let the sea, and its full domains, roar; let the field, and all that is therein, rejoice. Then shall the trees of the wood shout, because of the presence of the Lord, when he cometh to judge the earth. O give thanks unto the Lord, for he is good; because his mercy endureth for ever. And say ye, Save us, O God of our salvation, and gather us from the nations, that we may give thanks to thy holy name, and glory in thy praise. Blessed be the name of the Lord God of Israel for ever and ever: and all the people said, Amen, and praised the Lord. "Extol ye the Lord our God, and bow down at his footstool, for he is holy. Extol ye the Lord our God! and worship at his holy mount; for the Lord our God is holy. And he being merciful, forgiveth iniquity, and destroyeth not; yea, he frequently turneth away his anger, and awakeneth not all his wrath. O Lord! withhold not thy tender mercies from me: let thy loving-kindness and thy truth preserve me continually. O Lord! remember thy tender mercies, and thy loving-kindness; for they have been of old. Ascribe ye power unto God; his excellency is over Israel; and his strength is in the skies. O God! thou art tremendous from thy holy residence; O God of Israel, thou art he who givest strength and power unto thy people: blessed be God. O God of vengeance, Lord, O God of vengeance, shine forth. Exalt thyself, O Judge of the earth; render retribution to the proud. Salvation belongeth unto the Lord: thy blessing be upon thy people. Selah. The Lord of Hosts is with us, the God of Jacob is refuge unto us. Selah. O Lord of Hosts! happy is the man that trusteth in thee. O Lord, save us, answer us, O King! when we call. O save thy people, and bless thy

בְּיוֹם־קָרְאֵנוּ׃ הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ וּרְעֵם
וְנַשְּׂאֵם עַד־הָעוֹלָם׃ נַפְשֵׁנוּ חִכְּתָה לַיָי עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא׃
כִּי־בוֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ׃ יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ
כַּאֲשֶׁר יִחַלְנוּ לָךְ׃ הַרְאֵנוּ יְיָ חַסְדֶּךָ וְיֶשְׁעֲךָ תִּתֶּן־לָנוּ׃ קוּמָה
עֶזְרָתָה לָּנוּ וּפְדֵנוּ לְמַעַן חַסְדֶּךָ׃ אָנֹכִי יְיָ אֱלֹהֶיךָ הַמַּעַלְךָ
מֵאֶרֶץ מִצְרָיִם הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ׃ אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו׃ וַאֲנִי בְּחַסְדְּךָ בָטַחְתִּי יָגֵל לִבִּי
בִּישׁוּעָתֶךָ אָשִׁירָה לַיָי כִּי גָמַל עָלָי׃

יט לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃ הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל
וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ׃ יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְּלַיְלָה
יְחַוֶּה־דָּעַת׃ אֵין אֹמֶר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם׃ בְּכָל־
הָאָרֶץ ׀ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם ׀ אֹהֶל בָּהֶם׃
וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃ מִקְצֵה
הַשָּׁמַיִם מוֹצָאוֹ וּתְקוּפָתוֹ עַל־קְצוֹתָם וְאֵין נִסְתָּר מֵחַמָּתוֹ׃ תּוֹרַת
יְיָ תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יְיָ נֶאֱמָנָה מַחְכִּימַת פֶּתִי׃
פִּקּוּדֵי יְיָ יְשָׁרִים מְשַׂמְּחֵי־לֵב מִצְוַת יְיָ בָּרָה מְאִירַת עֵינָיִם׃
יִרְאַת יְיָ ׀ טְהוֹרָה עוֹמֶדֶת לָעַד מִשְׁפְּטֵי־יְיָ אֱמֶת צָדְקוּ יַחְדָּו׃
הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים׃
גַּם־עַבְדְּךָ נִזְהָר בָּהֶם בְּשָׁמְרָם עֵקֶב רָב׃ שְׁגִיאוֹת מִי־יָבִין
מִנִּסְתָּרוֹת נַקֵּנִי׃ גַּם מִזֵּדִים ׀ חֲשֹׂךְ עַבְדֶּךָ אַל־יִמְשְׁלוּ־בִי
אָז אֵיתָם וְנִקֵּיתִי מִפֶּשַׁע רָב׃ יִהְיוּ לְרָצוֹן ׀ אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי
לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי׃

לד לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְגָרְשֵׁהוּ
וַיֵּלַךְ׃ אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת תָּמִיד תְּהִלָּתוֹ בְּפִי׃ בַּיְיָ

inheritance: and guide and exalt them for ever. Our soul waiteth for the Lord: he is our help and our shield. For our hearts shall rejoice in him; because we have trusted in his holy name. Let thy mercy, O Lord! be upon us, according as we hope in thee. O Lord! shew us thy mercy, and grant us thy salvation. Arise for our help, and redeem us for thy mercy's sake. I am the Lord thy God, who brought thee out of the land of Egypt; declare thy wants, and I will satisfy them. Happy the people who are thus favoured! happy the people whose God is the Lord! And as I have trusted in thy mercy, my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me."

PSALM. XIX.

למנצח To THE CHIEF MUSICIAN, A PSALM OF DAVID. The heavens declare the glory of God: and the firmament telleth the works of his hands. Day unto day uttereth speech; and night unto night sheweth knowledge. There is no speech, nor language where their voice is not heard. But their melody extendeth through all the earth, and to the end of the world their word. For the sun he hath set a tabernacle among them; and he goeth out like a bridegroom from his chamber, and rejoiceth, like a strong man, to run his course. His going forth is from the end of the heaven, and his circuit unto the ends thereof; and there is nothing hidden from his heart. The law of the Lord is perfect, quieting the soul: the testimony of the Lord is sure, making the simple wise. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is clear, enlightening the eyes. The fear of the Lord is pure, enduring for ever: the judgments of the Lord are true, and uniformly just. They are to be desired more than gold and much fine gold; they are sweeter than honey, and dropping of honeycombs. Moreover, thy servant is admonished by them; and in keeping of them there is great reward. Who can guard against errors? O cleanse me from secret faults. Withhold thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, and I shall be clear from any great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable before thee, O Lord! my Rock, and my Redeemer.

PSALM. XXXIV.

לדוד A PSALM OF DAVID, WHEN HE DISGUISED HIS REASON, BEFORE ABIMELECH, WHO THEN DROVE HIM AWAY, AND HE DEPARTED.—I will bless the Lord at all times; his praise shall be continually in my mouth. My soul shall boast itself in the Lord: the humble shall hear it, and be glad.

תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ: גַּדְּלוּ לַיְיָ אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו: דָּרַשְׁתִּי אֶת־יְיָ וְעָנָנִי וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי: הִבִּיטוּ אֵלָיו וְנָהָרוּ וּפְנֵיהֶם אַל־יֶחְפָּרוּ: זֶה עָנִי קָרָא וַיְיָ שָׁמֵעַ וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוֹ: חֹנֶה מַלְאַךְ יְיָ־סָבִיב לִירֵאָיו וַיְחַלְּצֵם: טַעֲמוּ וּרְאוּ כִּי־טוֹב יְיָ אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ: יְראוּ אֶת־יְיָ קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו: כְּפִירִים רָשׁוּ וְרָעֵבוּ וְדֹרְשֵׁי יְיָ לֹא־יַחְסְרוּ כָל־טוֹב: לְכוּ־בָנִים שִׁמְעוּ־לִי יִרְאַת יְיָ אֲלַמֶּדְכֶם: מִי־הָאִישׁ הֶחָפֵץ חַיִּים אֹהֵב יָמִים לִרְאוֹת טוֹב: נְצֹר לְשׁוֹנְךָ מֵרָע וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה: סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ: עֵינֵי יְיָ אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם: פְּנֵי יְיָ בְּעֹשֵׂה רָע לְהַכְרִית מֵאֶרֶץ זִכְרָם: צָעֲקוּ וַיְיָ שָׁמֵעַ וּמִכָּל־צָרוֹתָם הִצִּילָם: קָרוֹב יְיָ לְנִשְׁבְּרֵי־לֵב וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ: רַבּוֹת רָעוֹת צַדִּיק וּמִכֻּלָּם יַצִּילֶנּוּ יְיָ: שֹׁמֵר כָּל־עַצְמוֹתָיו אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה: תְּמוֹתֵת רָשָׁע רָעָה וְשֹׂנְאֵי צַדִּיק יֶאְשָׁמוּ: פּוֹדֶה יְיָ נֶפֶשׁ עֲבָדָיו וְלֹא יֶאְשְׁמוּ כָּל הַחוֹסִים בּוֹ:

צ תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ בְּדֹר וָדֹר: בְּטֶרֶם | הָרִים יֻלָּדוּ וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל וּמֵעוֹלָם עַד־עוֹלָם אַתָּה־אֵל: תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם: כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה: זְרַמְתָּם שֵׁנָה יִהְיוּ בַּבֹּקֶר כֶּחָצִיר יַחֲלֹף: בַּבֹּקֶר יָצִיץ וְחָלָף לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ: כִּי־כָלִינוּ בְאַפֶּךָ וּבַחֲמָתְךָ נִבְהָלְנוּ: שַׁתָּ עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ עֲלֻמֵנוּ לִמְאוֹר פָּנֶיךָ: כִּי כָל־יָמֵינוּ פָּנוּ

O magnify the Lord with me, and let us extol his name together. I sought the Lord, and he answered me; and delivered me from all my fears. They looked unto him, and were enlightened, and their faces were not ashamed. This poor man cried, and the Lord heard him; and saved him from all his troubles. The angel of the Lord encampeth round about those who fear him, and delivereth them. O Reflect, and see that the Lord is good: happy is the man who trusteth in him. O fear the Lord, ye his saints; for there is no want to those who fear him. Young lions do lack and suffer hunger; but they who seek the Lord shall not want any good. Come ye children, hearken unto me: I will teach you the fear of the Lord. Who is the man that desireth life, and loveth many days, that he may see happiness? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. But the anger of the Lord is against those who do evil, to cut off their remembrance from the earth. But the righteous cry, and the Lord heareth, and delivereth them from all their troubles. The Lord is nigh unto the broken hearted; and saveth those who are of a contrite spirit. Though many afflictions overtake the righteous: the Lord will deliver him from them all. He guardeth all his bones: so that not one of them is broken. The evil of the wicked will slay him, and they who hate the righteous shall not escape guiltiness. The Lord redeemeth the soul of his servants; and none of those who trust in him shall be desolate.

PSALM XC.

תפלה למשה A PRAYER OF MOSES, THE MAN OF GOD.— O Lord! thou hast been our stronghold of defence in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou art God. Thou turnest men to contrition; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday, which is passed; and as a watch in the night. Thou carriest them away as a flood, they are as in sleep: in the morning they are like grass which changeth. In the morning it flourisheth and is nourished: in the evening it is cut down, and withered. Thus are we consumed by thy anger, and troubled by thy wrath. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told

בְּעֶבְרָתֶךָ כִּלִּינוּ שָׁנֵינוּ כְמוֹ־הֶגֶה׃ יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת׀ שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃ מִי־יוֹדֵעַ עֹז אַפֶּךָ וּכְיִרְאָתְךָ עֶבְרָתֶךָ׃ לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע וְנָבִא לְבַב חָכְמָה׃ שׁוּבָה יְיָ עַד־מָתָי וְהִנָּחֵם עַל־עֲבָדֶיךָ׃ שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ וּנְרַנְּנָה וְנִשְׂמְחָה בְּכָל־יָמֵינוּ׃ שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ שְׁנוֹת רָאִינוּ רָעָה׃ יֵרָאֶה אֶל־עֲבָדֶיךָ פָעֳלֶךָ וַהֲדָרְךָ עַל־בְּנֵיהֶם׃

וִיהִי נֹעַם׀ אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ׃

צא ישֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃ אֹמַר לַייָ מַחְסִי וּמְצוּדָתִי אֱלֹהַי אֶבְטַח־בּוֹ׃ כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ מִדֶּבֶר הַוּוֹת׃ בְּאֶבְרָתוֹ׀ יָסֶךְ לָךְ וְתַחַת כְּנָפָיו תֶּחְסֶה צִנָּה וְסֹחֵרָה אֲמִתּוֹ׃ לֹא־תִירָא מִפַּחַד לָיְלָה מֵחֵץ יָעוּף יוֹמָם׃ מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ מִקֶּטֶב יָשׁוּד צָהֳרָיִם׃ יִפֹּל מִצִּדְּךָ׀ אֶלֶף וּרְבָבָה מִימִינֶךָ אֵלֶיךָ לֹא יִגָּשׁ׃ רַק בְּעֵינֶיךָ תַבִּיט וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה׃ כִּי־אַתָּה יְיָ מַחְסִי עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ׃ לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ׃ כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ׃ עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ׃ עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ תִּרְמֹס כְּפִיר וְתַנִּין׃ כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי׃ יִקְרָאֵנִי׀ וְאֶעֱנֵהוּ עִמּוֹ אָנֹכִי בְצָרָה אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ׃ אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ וְאַרְאֵהוּ בִּישׁוּעָתִי׃

The days of our years of life are seventy years: and if by extraordinary vigour, we see fourscore years, yet is their essence labour and sorrow; for our life is soon cut off, and we flee away. Who knoweth the power of thy anger? even according to thy fear, so is thy wrath. Teach us to number our days. that we may apply our hearts to wisdom. Return unto us, O Lord! how long wilt thou cast us off? O repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice, and be glad all our days. Make us rejoice, according to the days wherein thou hast afflicted us; and the years in which we have seen evil. Let thy work of salvation appear to thy servants, and thy glory unto their children.

ויהי נעם And let the beauty of the Lord, our God, be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM xci.

ישב בסתר עליון He who dwelleth within the secret place of the Most High, shall abide under the shadow of the Almighty. I say of the Lord, who is my refuge and my fortress, my God, in whom I trust, that he will surely deliver thee from the fowler's snare, and from the destructive pestilence. He will cover thee with his pinion, and under his wings thou wilt find refuge, his truth shall be thy shield and buckler. Thou shalt not be afraid of the terrors of the night, nor of the arrow that flieth by day; nor of the pestilence that stalketh in the darkness; nor of the destruction that wasteth at noon-day. On thy side a thousand shall fall, and ten thousand at thy right hand, but it shall not come nigh unto thee. Thou shalt only behold with thy eyes, and see the retribution of the wicked. Because thou hast made the Lord, who is my refuge, even the Most High, thy stronghold. No evil shall befall thee, neither shall any plague approach thy dwelling. For he will give his angels charge concerning thee, to guard thee in all thy ways. They shall bear thee on their hands, lest thou dash thy foot against a stone. On the fierce lion and asp shalt thou tread: the young lion and the serpent shalt thou trample under foot. "Because he hath fixed his desire upon me, therefore will I deliver him: I will set him on high, because he hath known my name. When he calleth upon me, I will answer him: I will be with him in trouble I will deliver him, and grant him honour. With length of days will I satisfy him, and grant him my salvation." "With length of days will I satisfy him, and grant him my salvation."

קלה הַלְלוּיָהּ ׀ הַלְלוּ אֶת־שֵׁם יְיָ הַלְלוּ עַבְדֵי יְיָ: שֶׁעֹמְדִים בְּבֵית יְיָ בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ: הַלְלוּיָהּ כִּי־טוֹב יְיָ זַמְּרוּ לִשְׁמוֹ כִּי נָעִים: כִּי־יַעֲקֹב בָּחַר לוֹ יָהּ יִשְׂרָאֵל לִסְגֻלָּתוֹ: כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יְיָ וַאֲדֹנֵינוּ מִכָּל־אֱלֹהִים: כֹּל אֲשֶׁר־חָפֵץ יְיָ עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת: מַעֲלֶה נְשִׂאִים מִקְצֵה הָאָרֶץ בְּרָקִים לַמָּטָר עָשָׂה מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו: שֶׁהִכָּה בְּכוֹרֵי מִצְרָיִם מֵאָדָם עַד־בְּהֵמָה: שָׁלַח ׀ אוֹתֹת וּמֹפְתִים בְּתוֹכֵכִי מִצְרָיִם בְּפַרְעֹה וּבְכָל־עֲבָדָיו: שֶׁהִכָּה גּוֹיִם רַבִּים וְהָרַג מְלָכִים עֲצוּמִים: לְסִיחוֹן ׀ מֶלֶךְ הָאֱמֹרִי וּלְעוֹג מֶלֶךְ הַבָּשָׁן וּלְכֹל מַמְלְכוֹת כְּנָעַן: וְנָתַן אַרְצָם נַחֲלָה נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ: יְיָ שִׁמְךָ לְעוֹלָם יְיָ זִכְרְךָ לְדֹר־וָדֹר: כִּי־יָדִין יְיָ עַמּוֹ וְעַל־עֲבָדָיו יִתְנֶחָם: עֲצַבֵּי הַגּוֹיִם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ: אָזְנַיִם לָהֶם וְלֹא יַאֲזִינוּ אַף אֵין יֶשׁ־רוּחַ בְּפִיהֶם: כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם: בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יְיָ: בֵּית אַהֲרֹן בָּרְכוּ אֶת־יְיָ: בֵּית הַלֵּוִי בָּרְכוּ אֶת־יְיָ יִרְאֵי יְיָ בָּרְכוּ אֶת־יְיָ: בָּרוּךְ יְיָ ׀ מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלָםִ הַלְלוּיָהּ:

קלו הוֹדוּ לַייָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה כִּי לְעוֹלָם חַסְדּוֹ:
לְרוֹקַע הָאָרֶץ עַל־הַמָּיִם כִּי לְעוֹלָם חַסְדּוֹ:

PSALM CXXXV.

הללויה Praise ye the Lord; praise ye the name of the Lord; praise him, O ye servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. Praise ye the Lord, for the Lord is good; sing praises unto his name, for it is comely. For the Lord hath chosen Jacob for himself; and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all powers. The Lord hath done whatsoever he pleased, in heaven and in earth, in the seas, and all the depths. He causeth vapours to ascend from the ends of the earth; he tempereth lightning with rain; he bringeth forth the wind from his treasures. It is he who smote the first-born of Egypt, from man to beast. He sent signs and wonders into the midst of Egypt; upon Pharoah, and all his servants. It is he who smote great nations, and slew mighty kings. Even Sihon, king of the Amorites, and Og, king of Bashan, and all the kingdoms of Canaan. And give their land for a heritage, a heritage unto his people Israel. Thy name, O Lord! endureth for ever; thy memorial, O Lord! throughout all generations. For the Lord will judge his people, and repent himself concerning his servants. But the idols of the nations are silver and gold, the work of men's hands. They have a mouth, but speak not; they have eyes, but see not. They have ears, but hear not; neither is there any breath in their mouth. They who make them, shall be like them, and every one who trusteth in them. Bless the Lord, O ye house of Israel! Bless the Lord, O ye house of Aaron! Bless the Lord, O ye house of Levi! Bless the Lord, ye who fear the Lord. Blessed be the Lord from Zion, who dwelleth in Jerusalem! Hallelujah.

PSALM CXXXVI.

הודו ליי כי טוב O give thanks unto the Lord, for he is good; for his mercy endureth for ever.

O give thanks to the God of gods; for his mercy endureth for ever.

O give thanks to the Lord of lords; for his mercy endureth for ever.

To him who alone performeth great wonders; for his mercy endureth for ever.

To him who with understanding made the heavens; for his mercy endureth for ever.

To him who stretched out the earth above the waters; for his mercy endureth for ever.

לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ:
אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חַסְדּוֹ:
אֶת־הַיָּרֵחַ וְכוֹכָבִים לְמֶמְשְׁלוֹת בַּלָּיְלָה כִּי לְעוֹלָם חַסְדּוֹ:
לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם כִּי לְעוֹלָם חַסְדּוֹ:
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חַסְדּוֹ:
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה כִּי לְעוֹלָם חַסְדּוֹ:
לְגֹזֵר יַם־סוּף לִגְזָרִים כִּי לְעוֹלָם חַסְדּוֹ:
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חַסְדּוֹ:
וְנִעֵר פַּרְעֹה וְחֵילוֹ בְיַם־סוּף כִּי לְעוֹלָם חַסְדּוֹ:
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חַסְדּוֹ:
לְמַכֵּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ:
וַיַּהֲרֹג מְלָכִים אַדִּירִים כִּי לְעוֹלָם חַסְדּוֹ:
לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חַסְדּוֹ:
וּלְעוֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חַסְדּוֹ:
וְנָתַן אַרְצָם לְנַחֲלָה כִּי לְעוֹלָם חַסְדּוֹ:
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חַסְדּוֹ:
שֶׁבְּשִׁפְלֵנוּ זָכַר לָנוּ כִּי לְעוֹלָם חַסְדּוֹ:
וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ:
נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לְאֵל הַשָּׁמָיִם כִּי לְעוֹלָם חַסְדּוֹ:

לג רַנְּנוּ צַדִּיקִים בַּיְיָ לַיְשָׁרִים נָאוָה תְהִלָּה: הוֹדוּ לַייָ בְּכִנּוֹר בְּנֵבֶל עָשׂוֹר זַמְּרוּ־לוֹ: שִׁירוּ־לוֹ שִׁיר חָדָשׁ הֵיטִיבוּ

To him who made great lights; for his mercy endureth for ever.
Who formed the sun to rule by day; for his mercy endureth for ever.
The moon and stars to rule by night; for his mercy endureth for ever.
To him who smote the Egyptians in their first-born: for his mercy endureth for ever.
And brought Israel from among them; for his mercy endureth for ever.
With a mighty hand and a stretched-out arm; for his mercy endureth for ever.
To him who divided the Red Sea into parts; for his mercy endureth for ever.
And caused Israel to pass through the midst of it; for his mercy endureth for ever.
But overthrew Pharoah and his host in the Red Sea; for his mercy endureth for ever.
To him who led his people through the wilderness; for his mercy endureth for ever.
To him who smote great kings; for his mercy endureth for ever.
To him who slew mighty kings; for his mercy endureth for ever.
Even Sihon, king of the Amorites; for his mercy endureth for ever.
And Og, king of Bashan; for his mercy endureth for ever.
And gave their land for an inheritance; for his mercy endureth for ever.
Even an inheritance to his servant Israel; for his mercy endureth for ever.
Who remembered us in our low estate; for his mercy endureth for ever.
And redeemed us from our oppressors; for his mercy endureth for ever.
Who giveth food to all flesh; for his mercy endureth for ever.
O give thanks unto the God of heaven; for his mercy endureth for ever.

PSALM. xxxiii.

רננו צדיקים ביי Rejoice in the Lord, O ye righteous; for to the upright praise is comely. Praise ye the Lord with the harp: sing unto him with the ten-stringed psaltery. Sing unto him a new hymn, let the trumpet utter a melodious

נַגְּנוּ בִּתְרוּעָה : כִּי־יָשָׁר דְּבַר־יְיָ וְכָל־מַעֲשֵׂהוּ בֶּאֱמוּנָה : אֹהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד יְיָ מָלְאָה הָאָרֶץ : בִּדְבַר יְיָ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם : כֹּנֵס כַּנֵּד מֵי הַיָּם נֹתֵן בְּאוֹצָרוֹת תְּהוֹמוֹת : יִירְאוּ מֵיְיָ כָּל־הָאָרֶץ מִמֶּנּוּ יָגוּרוּ כָּל יוֹשְׁבֵי תֵבֵל : כִּי הוּא אָמַר וַיֶּהִי הוּא צִוָּה וַיַּעֲמוֹד : יְיָ הֵפִיר עֲצַת גּוֹיִם הֵנִיא מַחְשְׁבוֹת עַמִּים : עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר : אַשְׁרֵי הַגּוֹי אֲשֶׁר־יְיָ אֱלֹהָיו הָעָם ׀ בָּחַר לְנַחֲלָה לוֹ : מִשָּׁמַיִם הִבִּיט יְיָ רָאָה אֶת־כָּל־בְּנֵי הָאָדָם : מִמְּכוֹן־שִׁבְתּוֹ הִשְׁגִּיחַ אֶל כָּל־יֹשְׁבֵי הָאָרֶץ : הַיֹּצֵר יַחַד לִבָּם הַמֵּבִין אֶל־כָּל מַעֲשֵׂיהֶם : אֵין הַמֶּלֶךְ נוֹשָׁע בְּרָב־חָיִל גִּבּוֹר לֹא יִנָּצֵל בְּרָב־כֹּחַ : שֶׁקֶר הַסּוּס לִתְשׁוּעָה וּבְרֹב חֵילוֹ לֹא יְמַלֵּט : הִנֵּה עֵין יְיָ אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ : לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם בָּרָעָב : נַפְשֵׁנוּ חִכְּתָה לַייָ עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא : כִּי־בוֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ : יְהִי חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ :

צב מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת : טוֹב לְהוֹדוֹת לַייָ וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן : לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וֶאֱמוּנָתְךָ בַּלֵּילוֹת : עֲלֵי עָשׂוֹר וַעֲלֵי־נָבֶל עֲלֵי הִגָּיוֹן בְּכִנּוֹר : כִּי שִׂמַּחְתַּנִי יְיָ בְּפָעֳלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן : מַה־גָּדְלוּ מַעֲשֶׂיךָ יְיָ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ : אִישׁ בַּעַר לֹא יֵדָע וּכְסִיל לֹא־יָבִין אֶת־זֹאת : בִּפְרֹחַ רְשָׁעִים ׀ כְּמוֹ־עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד : וְאַתָּה מָרוֹם לְעוֹלָם יְיָ : כִּי הִנֵּה אֹיְבֶיךָ יְיָ כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ

sound. For the word of the Lord is right: and all his works are done in truth. He loveth righteousness and justice; the earth is full of the mercy of the Lord. By the word of the Lord were the heavens made; and all their host with the breath of his mouth. He gathereth together as a heap the waters of the sea: he layeth up the depths in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spoke, and it was done: he commanded, and it was established. The Lord frustrateth the counsel of the nations: he annihilateth the devices of the people. The counsel of the Lord shall stand for ever; and the purposes of his heart to all generations. Happy is the nation whose God is the Lord: the people whom he hath chosen for his own heritage. The Lord looketh down from heaven; he beholdeth all the sons of men. From the place of his residence he superintendeth all the inhabitants of the earth. He fashioneth all their hearts, and understandeth all their works. A king is not saved by the multitude of a host: neither doth the mighty man escape by the greatness of his strength. Vain is the horse for safety; he shall not deliver any by his great strength. Behold! the eye of the Lord is upon those who fear him; upon those who hope for his mercy; to deliver their soul from death; and to keep them alive in time of famine. Our soul waiteth for the Lord: he is our help and our shield. For in him our hearts shall rejoice: because we have trusted in his holy name. Let thy mercy, O Lord! be with us, according as we hope in thee.

PSALM xcii.

מזמור שיר ליום השבת A PSALM AND SONG FOR THE SABBATH DAY.—It is good to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to declare thy loving-kindness in the morning, and thy faithfulness in the night. Upon the ten-stringed instrument, and upon the psaltery, aud with the sweet sound of the harp. For thou O Lord! hast made me glad with thy wonderful works: I therefore, will triumph in the works of thy hands. How great, O Lord! are thy works; thy thoughts are exceeding profound. A brutish man knoweth it not; neither doth a fool understand this. When the wicked spring up like grass, and all the workers of iniquity flourish; it is that they may be destroyed for ever. But thou, O Lord! art exalted for evermore. For lo! thy enemies, O Lord! for lo! thy enemies shall perish; all the workers of iniquity shall be scattered. But thou wilt

כָּל־פֹּעֲלֵי אָוֶן׃ וַתָּרֶם כִּרְאֵים קַרְנִי בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן׃ וַתַּבֵּט עֵינִי בְּשׁוּרָי בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי׃ צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃ שְׁתוּלִים בְּבֵית יְיָ בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ׃ עוֹד יְנוּבוּן בְּשֵׂיבָה דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ׃ לְהַגִּיד כִּי־יָשָׁר יְיָ ׀ צוּרִי וְלֹא־עַוְלָתָה בּוֹ׃

צג יְיָ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְיָ עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃ נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה׃ נָשְׂאוּ נְהָרוֹת ׀ יְיָ נָשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דָּכְיָם׃ מִקֹּלוֹת ׀ מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי־יָם אַדִּיר בַּמָּרוֹם יְיָ׃ עֵדֹתֶיךָ ׀ נֶאֶמְנוּ מְאֹד לְבֵיתְךָ נַאֲוָה־קֹּדֶשׁ יְיָ לְאֹרֶךְ יָמִים׃

יְהִי כְבוֹד יְיָ לְעוֹלָם יִשְׂמַח יְיָ בְּמַעֲשָׂיו׃ יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם׃ מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ׃ רָם עַל־כָּל־גּוֹיִם ׀ יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ׃ יְיָ שִׁמְךָ לְעוֹלָם יְיָ זִכְרְךָ לְדֹר־וָדֹר׃ יְיָ בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃ יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ וְיֹאמְרוּ בַגּוֹיִם יְיָ מָלָךְ׃ יְיָ מֶלֶךְ יְיָ מָלָךְ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד׃ יְיָ מֶלֶךְ עוֹלָם וָעֶד אָבְדוּ גוֹיִם מֵאַרְצוֹ׃ יְיָ הֵפִיר עֲצַת גּוֹיִם הֵנִיא מַחְשְׁבוֹת עַמִּים׃ רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ וַעֲצַת יְיָ הִיא תָקוּם׃ עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר׃ כִּי הוּא אָמַר וַיֶּהִי הוּא צִוָּה וַיַּעֲמֹד׃ כִּי־בָחַר יְיָ בְּצִיּוֹן אִוָּהּ לְמוֹשָׁב לוֹ׃ כִּי־יַעֲקֹב בָּחַר לוֹ יָהּ יִשְׂרָאֵל לִסְגֻלָּתוֹ׃ כִּי ׀ לֹא־יִטּשׁ יְיָ עַמּוֹ וְנַחֲלָתוֹ לֹא יַעֲזֹב ׀ וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ׃ יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃

exalt my horn, like the horn of a Reëm: I shall be anointed with fresh oil. My eyes shall also see the end of my enemies; and my ears shall hear it of the wicked, who rise up against me. The righteous shall flourish like the palm-tree; he shall grow like the cedar in Lebanon. They shall be planted in the house of the Lord; in the courts of our God shall they flourish. They shall still bring forth fruit in old age; they shall be fat and flourishing. To show that the Lord is upright; he is my Rock, and there is no unrighteousness in him.

PSALM xciii.

יי מלך The Lord reigneth, clothed with majesty; the Lord hath clothed and girt himself with power; he hath also fixed the unalterable order of the universe. Thy throne, O Lord! is established from all antiquity: thy existence is from all eternity. Though the floods, O Lord! lift up their head, though they lift up their voice, and the floods raise up their waves; yet, mightier than the voice of the assembled waters, than the powerful billows of the ocean, art thou in thy eminence, O Lord! Thy testimonies are exceeding stable: holiness will grace thy house, O Lord! unto the utmost length of days.

יהי כבוד "The glory of the Lord shall endure for ever; the Lord rejoiceth in his works. Blessed be the name of the Lord from henceforth, and for evermore. From the rising of the sun unto the going down thereof, the Lord's name is praised. High above all the nations is the Lord, and his glory is above the heavens. Thy name, O Lord! endureth for ever; and the memorial of thee, O Lord! throughout all generations. In heaven hath the Lord prepared his throne; and his kingdom hath dominion over all. Let the heavens be glad, and the earth rejoice; and they shall say among the nations, The Lord hath reigned. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord is King for ever and ever; the heathen have perished out of his land. The Lord frustrateth the counsel of the nations; he annihilateth the devices of the people. Various are the imaginations in the heart of man; but it is the counsel of the Lord alone that shall stand. The counsel of the Lord shall stand for ever: and the purposes of his heart to all generations. For he spoke, and it was done; he commanded, and it was established. For the Lord hath chosen Zion: he hath desired it for his habitation. Because the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For the Lord will not abandon his people, neither will he forsake his inheritance. But he being merciful, forgiveth iniquity, and destroyeth not: yea, he frequently turneth his anger away, and awakeneth not all his wrath. Save us, O Lord! hear us, O King! when we call."

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה׃
אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו׃

קמה תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃ בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃ גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃ דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ׃ הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה׃ וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃ זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃ חַנּוּן וְרַחוּם יְיָ אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃ טוֹב יְיָ לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃ יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה׃ כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃ לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃ מַלְכוּתְךָ מַלְכוּת כָּל עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃ סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים׃ עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת אָכְלָם בְּעִתּוֹ׃ פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃ צַדִּיק יְיָ בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃ קָרוֹב יְיָ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת׃ רְצוֹן יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם׃ שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד׃ תְּהִלַּת יְיָ יְדַבֶּר פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד׃ וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ׃

קמו הַלְלוּיָהּ הַלְלִי נַפְשִׁי אֶת־יְיָ׃ אֲהַלְלָה יְיָ בְּחַיָּי אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי׃ אַל־תִּבְטְחוּ בִנְדִיבִים בְּבֶן־אָדָם ׀ שֶׁאֵין לוֹ תְשׁוּעָה׃ תֵּצֵא רוּחוֹ יָשֻׁב לְאַדְמָתוֹ בַּיּוֹם הַהוּא אָבְדוּ

אשרי יושבי ביתך "Happy are they that dwell in thy house; they will be continually praising thee. Selah. Happy the people who are thus! Happy the people whose God is the Lord!"

Psalm cxlv.

David's Psalm of Praise.—I will extol thee, my God, O King! and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. The Lord is great, and exalted in praise, and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy tremendous acts; and thy greatness will I declare. The memorial of thy abundant goodness shall they perpetually utter, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; long-suffering, and of great mercy. The Lord is good to all; and his mercies are over all his works. All thy works shall praise thee, O Lord! and thy pious servants shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known his mighty acts to the sons of men, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations. The Lord upholdeth all who fall, and raiseth up all those who are bowed down. The eyes of all wait upon thee, and thou givest them their food in due season. Thou openest thy hand, and satisfieth the desire of every living thing. The Lord is righteous in all his ways, and beneficent in all his works. The Lord is near unto all those who call upon him, to all who call upon him in truth. He will fulfil the desire of those who fear him; he will also hear their cry, and save them. The Lord preserveth all those who love him: but he will destroy all the wicked. My mouth shall utter the praise of the Lord: and let all flesh bless his holy name for ever and ever. "As for us, we will bless the Lord from henceforth, and for ever. Hallelujah."

Psalm cxlvi.

הללויה הללי נפשי Praise ye the Lord. Praise the Lord, O my soul! I will praise the Lord whilst I live; I will sing praises unto my God whilst I exist. Put not your trust in princes, nor in the son of man, in whom there is no salvation. His spirit goeth away, he returneth to his native earth; in that very day his thoughts perish. But happy is he who hath the

עֶשְׁתֹּנֹתָיו: אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ שִׂבְרוֹ עַל־יְיָ אֱלֹהָיו: עֹשֶׂה שָׁמַיִם וָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם הַשֹּׁמֵר אֱמֶת לְעוֹלָם: עֹשֶׂה מִשְׁפָּט לַעֲשׁוּקִים נֹתֵן לֶחֶם לָרְעֵבִים יְיָ מַתִּיר אֲסוּרִים: יְיָ פֹּקֵחַ עִוְרִים יְיָ זֹקֵף כְּפוּפִים יְיָ אֹהֵב צַדִּיקִים: יְיָ שֹׁמֵר אֶת־גֵּרִים יָתוֹם וְאַלְמָנָה יְעוֹדֵד וְדֶרֶךְ רְשָׁעִים יְעַוֵּת: יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קמז הַלְלוּיָהּ כִּי־טוֹב זַמְּרָה אֱלֹהֵינוּ כִּי־נָעִים נָאוָה תְהִלָּה: בּוֹנֵה יְרוּשָׁלַיִם יְיָ נִדְחֵי יִשְׂרָאֵל יְכַנֵּס: הָרוֹפֵא לִשְׁבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם: מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכֻלָּם שֵׁמוֹת יִקְרָא: גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר: מְעוֹדֵד עֲנָוִים יְיָ מַשְׁפִּיל רְשָׁעִים עֲדֵי־אָרֶץ: עֱנוּ לַייָ בְּתוֹדָה זַמְּרוּ לֵאלֹהֵינוּ בְכִנּוֹר: הַמְכַסֶּה שָׁמַיִם בְּעָבִים הַמֵּכִין לָאָרֶץ מָטָר הַמַּצְמִיחַ הָרִים חָצִיר: נוֹתֵן לִבְהֵמָה לַחְמָהּ לִבְנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ: לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה: רוֹצֶה יְיָ אֶת־יְרֵאָיו אֶת־הַמְיַחֲלִים לְחַסְדּוֹ: שַׁבְּחִי יְרוּשָׁלַיִם אֶת־יְיָ הַלְלִי אֱלֹהַיִךְ צִיּוֹן: כִּי־חִזַּק בְּרִיחֵי שְׁעָרָיִךְ בֵּרַךְ בָּנַיִךְ בְּקִרְבֵּךְ: הַשָּׂם גְּבוּלֵךְ שָׁלוֹם חֵלֶב חִטִּים יַשְׂבִּיעֵךְ: הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ עַד־מְהֵרָה יָרוּץ דְּבָרוֹ: הַנֹּתֵן שֶׁלֶג כַּצָּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר: מַשְׁלִיךְ קַרְחוֹ כְפִתִּים לִפְנֵי קָרָתוֹ מִי יַעֲמֹד: יִשְׁלַח־דְּבָרוֹ וְיַמְסֵם יַשֵּׁב רוּחוֹ יִזְּלוּ־מָיִם: מַגִּיד דְּבָרָו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל: לֹא עָשָׂה כֵן לְכָל־גּוֹי וּמִשְׁפָּטִים בַּל־יְדָעוּם הַלְלוּיָהּ:

קמח הַלְלוּיָהּ הַלְלוּ אֶת־יְיָ מִן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְּרוֹמִים: הַלְלוּהוּ כָל־מַלְאָכָיו הַלְלוּהוּ כָּל־צְבָאָו: הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ

God of Jacob for his help, whose hope is in the Lord his God. Who made heaven and earth, the sea, and all that is therein, who keepeth truth for ever, who executeth judgment for the oppressed; and giveth food to the hungry. The Lord looseneth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth those who are bowed down; the Lord loveth the righteous. The Lord protecteth strangers; he relieveth the fatherless and the widow; but the way of the wicked he overthroweth. The Lord shall reign for ever, even thy God, O Zion! unto all generations. Hallelujah.

PSALM cxlvii.

הללויה כי טוב Praise ye the Lord; for it is good to sing praises unto our God; for such praise is pleasant and agreeable. The Lord doth build up Jerusalem; he will gather together the outcasts of Israel. He it is who healeth the broken-hearted, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and great his power; his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praises unto our God with the harp; who covereth the heavens with clouds, who prepareth rain for the earth, who causeth herbage to sprout upon the mountains. He giveth to the beast his food; and to the young ravens when they cry. He delighteth not in the strength of the horse: neither taketh he pleasure in the swiftness of man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem! praise thy God, O Zion! for he hath strengthened the bars of thy gates; he hath blessed thy children in the midst of thee. He also maketh peace in thy border, and filleth thee with choice wheat. He sendeth forth his decree upon earth; and his word pervadeth quickly. He maketh the snow descend like wool; he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels; who can withstand his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. He declareth his words unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and his judgments they do not know. Hallelujah.

PSALM cxlviii.

הללויה הללו את יי Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights; praise ye him all his angels; praise ye him all his hosts. Praise him

הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר׃ הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם וְהַמַּיִם אֲשֶׁר ׀
מֵעַל הַשָּׁמָיִם׃ יְהַלְלוּ אֶת־שֵׁם יְיָ כִּי הוּא צִוָּה וְנִבְרָאוּ׃
וַיַּעֲמִידֵם לָעַד לְעוֹלָם חָק־נָתַן וְלֹא יַעֲבוֹר׃ הַלְלוּ אֶת־יְיָ מִן
הָאָרֶץ תַּנִּינִים וְכָל־תְּהֹמוֹת׃ אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר רוּחַ סְעָרָה
עֹשָׂה דְבָרוֹ׃ הֶהָרִים וְכָל־גְּבָעוֹת עֵץ פְּרִי וְכָל־אֲרָזִים׃ הַחַיָּה
וְכָל־בְּהֵמָה רֶמֶשׂ וְצִפּוֹר כָּנָף׃ מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים שָׂרִים
וְכָל־שֹׁפְטֵי אָרֶץ׃ בַּחוּרִים וְגַם־בְּתוּלוֹת זְקֵנִים עִם־נְעָרִים׃
יְהַלְלוּ ׀ אֶת־שֵׁם יְיָ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃
וַיָּרֶם קֶרֶן ׀ לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרוֹבוֹ
הַלְלוּיָהּ׃

קמט הַלְלוּיָהּ ׀ שִׁירוּ לַייָ שִׁיר חָדָשׁ תְּהִלָּתוֹ בִּקְהַל חֲסִידִים׃
יִשְׂמַח־יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי צִיּוֹן יָגִילוּ בְמַלְכָּם׃ יְהַלְלוּ שְׁמוֹ
בְמָחוֹל בְּתֹף וְכִנּוֹר יְזַמְּרוּ־לוֹ׃ כִּי־רוֹצֶה יְיָ בְּעַמּוֹ יְפָאֵר עֲנָוִים
בִּישׁוּעָה׃ יַעְלְזוּ חֲסִידִים בְּכָבוֹד יְרַנְּנוּ עַל־מִשְׁכְּבוֹתָם׃ רוֹמְמוֹת
אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃ לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם תּוֹכֵחוֹת
בַּלְאֻמִּים׃ לֶאְסֹר מַלְכֵיהֶם בְּזִקִּים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל׃
לַעֲשׂוֹת בָּהֶם ׀ מִשְׁפָּט כָּתוּב הָדָר הוּא לְכָל־חֲסִידָיו הַלְלוּיָהּ׃

קנ הַלְלוּיָהּ ׀ הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ׃
הַלְלוּהוּ בִגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ׃ הַלְלוּהוּ בְּתֵקַע שׁוֹפָר
הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר׃ הַלְלוּהוּ בְתֹף וּמָחוֹל הַלְלוּהוּ בְּמִנִּים
וְעוּגָב׃ הַלְלוּהוּ בְצִלְצְלֵי־שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה׃
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ׃ כ׳ה׳ת׳י״ה

ye sun and moon; praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that float in the upper regions of the sky. Let them praise the name of the Lord; for he commanded, and they were created. He also established them for ever and ever; he made a decree which shall not pass away. Praise the Lord from the earth, also ye whales, and all the inhabitants of the great abyss. Fire and hail, snow and vapours, and the stormy wind, fulfilling his word. Ye mountains and all hills, fruitful trees and all cedars. Ye beasts and all cattle, creeping things, and winged fowl. Kings of the earth, and all people; princes, and judges of the earth. Both young men and maidens, old men and children. Let them all praise the name of the Lord; for his name alone is exalted, his glory is over the earth and the heavens. He will also exalt the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Hallelujah.

PSALM cxlix.

הללויה שירו ליי Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him who made him; let the children of Zion rejoice in their King. Let them praise his name in the dance; let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people; he will adorn the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. The exalted praises of God are in their mouth, and a two-edged sword is in their hand; to execute vengeance upon the nations, and chasetisement upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment; this honour have all his pious servants. Hallelujah.

PSALM cl.

הללויה הללו אל בקדשו Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon the harmonious cymbals; praise him upon the high-sounding cymbals. Let every thing that hath breath, praise the Lord. Hallelujah. Let every thing that hath breath, praise the Lord. Hallelujah.

בָּרוּךְ יְיָ לְעוֹלָם אָמֵן ׀ וְאָמֵן׃ בָּרוּךְ יְיָ ׀ מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלָםִ הַלְלוּיָהּ׃ בָּרוּךְ ׀ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ׃ וּבָרוּךְ ׀ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ אָמֵן ׀ וְאָמֵן׃

וַיְבָרֶךְ דָּוִיד אֶת־יְיָ לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִיד בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ מֵעוֹלָם וְעַד־עוֹלָם׃ לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל ׀ לְרֹאשׁ׃ וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בַּכֹּל וּבְיָדְךָ כֹּחַ וּגְבוּרָה וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לַכֹּל׃ וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ׃ אַתָּה הוּא יְיָ לְבַדֶּךָ אַתָּ עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי־הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃ אַתָּה הוּא יְיָ הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם׃ וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן לְפָנֶיךָ׃

וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ וַתָּקֶם אֶת־דְּבָרֶיךָ כִּי צַדִּיק אָתָּה׃ וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ בְּמִצְרָיִם וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף׃ וַתִּתֵּן אֹתֹת וּמֹפְתִים בְּפַרְעֹה וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ כִּי יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם וַתַּעַשׂ־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה׃ וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם וַיַּעַבְרוּ בְתוֹךְ־הַיָּם בַּיַּבָּשָׁה וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בִמְצוֹלֹת כְּמוֹ־אֶבֶן בְּמַיִם עַזִּים׃

ברוך יי לעולם "Blessed be the Lord for evermore. Amen, and Amen. Blessed be the Lord from out of Zion, who dwelleth at Jerusalem. Hallelujah. Blessed be the Lord God, the God of Israel! who alone doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen!"

ויברך דוד And David blessed the Lord before all the congregation; and David said, Blessed be thou, O Lord God of Israel, our father, for ever and ever. Thine, O Lord, are the greatness, power, glory, victory, and majesty; for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom! and thou art exalted as Supreme above all. Riches and honour proceed from thee, and thou hast dominion over all; and in thy hand are power and might, and it is in thy power to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name. Thou art Lord alone; thou hast made the heaven, the heavens of heavens, with all their host; the earth, and all things that are thereon; the seas, and all that are therein; and thou preservest them all; and the host of heaven worship thee. Thou art the Lord, the God, who didst choose Abram, and broughtest him forth out of Ur, of the Chaldees, and gavest him the name of ABRAHAM. And didst find his heart faithful before thee.

וכרות עמו הברית And madest a covenant with him, to give the land of Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites, to give it to his seed; and hast performed thy words, for thou, O Lord! art righteous, and didst see the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and displayedst signs and wonders on Pharoah, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them; and thou didst get thee a glorious name, as it is this day. And thou didst divide the sea before them, so that they went through the midst of the sea as on dry land, and their pursuers didst thou throw into the deep, as a stone into the mighty waters.

וַיּוֹשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּרְא
יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שְׂפַת הַיָּם׃ וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד
הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־יְהוָה
וַיַּאֲמִינוּ בַּיהוָה וּבְמֹשֶׁה עַבְדּוֹ׃

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי   יִשְׂרָאֵל אֶת הַשִּׁירָה
הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה
לַיהוָה כִּי־גָאֹה גָּאָה סוּס   וְרֹכְבוֹ רָמָה בַיָּם׃ עָזִּי
וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי
וְאַנְוֵהוּ אֱלֹהֵי אָבִי   וַאֲרֹמְמֶנְהוּ׃ יְהוָה אִישׁ
מִלְחָמָה יְהוָה שְׁמוֹ׃ מַרְכְּבֹת פַּרְעֹה
וְחֵילוֹ יָרָה בַיָּם וּמִבְחַר   שָׁלִשָׁיו טֻבְּעוּ בְיַם־סוּף׃
תְּהֹמֹת יְכַסְיֻמוּ יָרְדוּ בִמְצוֹלֹת
כְּמוֹ־אָבֶן׃ יְמִינְךָ יְהוָה   נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ יְהוָה
תִּרְעַץ אוֹיֵב׃ וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס
קָמֶיךָ תְּשַׁלַּח חֲרֹנְךָ   יֹאכְלֵמוֹ כַּקַּשׁ׃ וּבְרוּחַ
אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד
נֹזְלִים קָפְאוּ תְהֹמֹת   בְּלֶב־יָם׃ אָמַר אוֹיֵב
אֶרְדֹּף אַשִּׂיג אֲחַלֵּק שָׁלָל
תִּמְלָאֵמוֹ נַפְשִׁי אָרִיק   חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי׃
נָשַׁפְתָּ בְרוּחֲךָ כִּסָּמוֹ יָם צָלֲלוּ
כַּעוֹפֶרֶת בְּמַיִם אַדִּירִים׃   מִי־כָמֹכָה בָּאֵלִם יְהוָה

ויושע יהוה Thus the Lord saved Israel on that day, out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the shore of the sea. And Israel saw that great work which the Lord hath done upon the Egyptians: and the people feared the Lord, and believed in the Lord, and in Moses, his servant.

אז ישיר משה Then sang Moses, and the children of Israel, this song unto the Lord, and thus did they say:—I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare a habitation for him, my father's God, and I will exalt him. The Lord is the invincible warrior; the Lord is his name. The chariots and host of Pharoah hath he cast into the sea; and his chosen captains are sunk in the Red Sea. The depths have covered them; they sunk down to the bottom as a stone. Thy right hand, O Lord! is become glorious in power; thy right hand, O Lord! hath crushed the enemy. And in the greatness of thy excellency hast thou overthrown those who rose up against thee: thou didst send forth thy wrath, it consumed them as stubble. And with the breath of thy nostrils the waters were heaped together, the floods stood upright as a wall, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil: my soul shall be glutted with vengeance upon them; I will unsheath my sword, my hand shall destroy them. Thou didst blow with thy wind, and the sea covered them: they sunk as lead in the mighty waters. Who is like unto thee, O Lord! amongst the mighty? Who is like thee, glorious in holiness tremendous in praises,

מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא
תְהִלֹּת עֹשֵׂה־פֶלֶא: נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ
אָרֶץ: נָחִיתָ בְחַסְדְּךָ עַם־זוּ
גָּאָלְתָּ נֵהַלְתָּ בְעָזְּךָ אֶל־ נְוֵה קָדְשֶׁךָ: שָׁמְעוּ
עַמִּים יִרְגָּזוּן חִיל אָחַז יֹשְׁבֵי
פְּלָשֶׁת: אָז נִבְהֲלוּ אַלּוּפֵי אֱדוֹם אֵילֵי
מוֹאָב יֹאחֲזֵמוֹ רָעַד נָמֹגוּ כֹּל
יֹשְׁבֵי כְנָעַן: תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד
בִּגְדֹל זְרוֹעֲךָ יִדְּמוּ כָּאָבֶן עַד־
יַעֲבֹר עַמְּךָ יְהֹוָה עַד־יַעֲבֹר עַם־זוּ קָנִיתָ: תְּבִאֵמוֹ
וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן
לְשִׁבְתְּךָ פָּעַלְתָּ יְהֹוָה מִקְּדָשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ:
יְהֹוָה ׀ יִמְלֹךְ לְעֹלָם וָעֶד:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד: כִּי לַייָ הַמְּלוּכָה: וּמוֹשֵׁל בַּגּוֹיִם· וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו וְהָיְתָה לַייָ הַמְּלוּכָה: וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד: וּבְתוֹרָתְךָ כָּתוּב לֵאמֹר שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ· וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ מַלְכֵּנוּ תָּמִיד· מִן־הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל· וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס וּמְרַחֵם בְּכָל־עֵת צָרָה וְצוּקָה אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה: אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים· אֱלוֹהַּ כָּל־בְּרִיּוֹת אֲדוֹן כָּל־

working miracles? Thou stretchedst out thy right hand, the earth swallowed them. In thy mercy hast thou led forth the people thou hast redeemed; with thy strength hast thou guided them unto thy holy habitation. The nations hear and tremble: sorrow seizes the inhabitants of Palestine. Then shall the dukes of Edom be troubled; trembling shall take hold of the mighty men of Moab: all the inhabitants of Canaan shall become faint-hearted. Fear and dread shall fall upon them; by the greatness of thy arm they shall be still as a stone; till thy people pass over, O Lord! till the people pass over, which thou hast purchased. Thou shalt bring them and plant them in the mount of thy inheritance; the place, O Lord! which thou hast made for thy residence; the sanctuary, O Lord! which thy hands have established. The Lord shall reign for ever and ever.

יי ימלך "The Lord shall reign for ever and ever." "For the kingdom is the Lord's, and he governeth the nations. And deliverers shall go up to mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's. And the Lord shall be King over all the earth: on that day the Lord alone shall be acknowledged, and his name shall also be one." And in thy law it is written thus: "Hear, O Israel! the Lord our God, the Lord is ONE."

נשמת כל חי The soul of all living bless thy name, O Lord, our God! and the spirit of all flesh shall continually glorify and extol thy memorial, O our King! for from everlasting, to everlasting thou art God, and besides thee we have no king, redeemer, or saviour; who redeemeth, delivereth, maintaineth, and hath compassion with us, in all times of trouble and distress; we have no king but thee. Thou art God of the first, and God of the last, the God of all creatures, the Lord of all generations; who is adored with all manner of praises;

תּוֹלָדוֹת הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים · וַיְיָ לֹא־יָנוּם וְלֹא־יִישָׁן · הַמְעוֹרֵר יְשֵׁנִים וְהַמֵּקִיץ נִרְדָּמִים · וְהַמֵּשִׂיחַ אִלְּמִים · וְהַמַּתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים· לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים · אִלּוּ פִינוּ מָלֵא שִׁירָה כַּיָּם וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ · וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ · וְיָדֵינוּ פְרוּשׂוֹת כְּנִשְׁרֵי שָׁמָיִם · וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת: אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · וּלְבָרֵךְ אֶת־שְׁמֶךָ · עַל־אַחַת מֵאָלֶף אֶלֶף אַלְפֵי אֲלָפִים וְרִבֵּי רְבָבוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם־אֲבוֹתֵינוּ וְעִמָּנוּ: מִמִּצְרַיִם גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פְּדִיתָנוּ · בְּרָעָב זַנְתָּנוּ · וּבְשָׂבָע כִּלְכַּלְתָּנוּ · מֵחֶרֶב הִצַּלְתָּנוּ וּמִדֶּבֶר מִלַּטְתָּנוּ וּמֵחֳלָיִם רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ: עַד־הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ · וְלֹא־עֲזָבוּנוּ חֲסָדֶיךָ · וְאַל־תִּטְּשֵׁנוּ יְיָ אֱלֹהֵינוּ לָנֶצַח: עַל־כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ · וְרוּחַ וּנְשָׁמָה · שֶׁנָּפַחְתָּ בְּאַפֵּינוּ וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ: הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ מַלְכֵּנוּ: כִּי כָל־פֶּה לְךָ יוֹדֶה וְכָל־לָשׁוֹן לְךָ תִשָּׁבַע · וְכָל־בֶּרֶךְ לְךָ תִכְרַע · וְכָל־קוֹמָה לְפָנֶיךָ תִשְׁתַּחֲוֶה: וְכָל־לְבָבוֹת יִירָאוּךָ · וְכָל־קֶרֶב וּכְלָיוֹת יְזַמְּרוּ לִשְׁמֶךָ כַּדָּבָר שֶׁכָּתוּב כָּל עַצְמוֹתַי תֹּאמַרְנָה יְיָ מִי כָמוֹךָ · מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגֹּזְלוֹ: מִי יִדְמֶה־לָּךְ וּמִי יִשְׁוֶה־לָּךְ וּמִי יַעֲרָךְ־לָךְ · הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ · נְהַלֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וּנְבָרֵךְ אֶת־שֵׁם קָדְשֶׁךָ · כָּאָמוּר לְדָוִד בָּרְכִי נַפְשִׁי אֶת־יְיָ וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ:

who governeth the world with tenderness, and his creatures with mercy. And the Lord slumbereth not, and sleepeth not; he rouseth those who sleep, and awakeneth those who slumber; he causeth the dumb to speak; he looseneth those that are bound; he supporteth the fallen: and he raiseth up those who are bowed down. And, therefore, unto thee who art God alone will we render adoration. Although our mouths were filled with songs, as the fulness of the sea; and our tongues with hymns, as the multitude of its billows; and our lips with praise, like the wide extent of the firmament; and our eyes with brightness, like the sun and moon; and our hands extended like the eagles of heaven; and our feet swift as the hinds; we should nevertheless be incapable of rendering sufficient thanks unto thee, O Lord, our God! and the God of our fathers; or to bless thy name for one of the innumerable benefits which thou hast conferred on us and our ancestors. For thou, O Lord, our God! didst redeem us from Egypt, and released us from the house of bondage; in time of famine thou didst feed us; and in plenty thou didst provide for us; from the sword thou didst deliver us; from the pestilence thou didst save us; and from sore and heavy diseases thou didst relieve us. Hitherto thy tender mercies have supported us, and thy kindness hath not forsaken us; and O Lord, our God! do never forsake us. Therefore the members of which thou hast formed us, the spirit and soul which thou hast breathed into our nostrils, and the tongue which thou hast placed in our mouth—behold, they shall thank, bless, praise, glorify, extol, reverence, sanctify, and ascribe sovereign power unto thy name, O our King! For every mouth shall adore thee, and every tongue shall swear fealty unto thee; every knee shall bend unto thee; and every stature shall bow down before thee. Every heart shall fear thee, and all inward parts and reins shall sing praise unto thy name; as it is written: "All my bones shall say, O Lord! who is like unto thee? Who deliverest the poor from him that is too strong for him; the poor and needy from their oppressor." Who is like unto thee? who is equal unto thee? who can be compared unto thee? O thou, the great, mighty, and tremendous God! the most high God! possessor of heaven and earth! We will praise thee, we will adore thee, we will glorify thee, and we will bless thy name; as it is said by David: "Bless the Lord, O my soul! and all that is within me, bless his holy name."

יוצר ליום ראשון של שבועות:

הָאֵל

בְּתַעֲצֻמוֹת עֻזֶּךָ · הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ · הַגִּבּוֹר לָנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ: הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא:

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ · וְכָתוּב רַנְּנוּ צַדִּיקִים בַּיְיָ לַיְשָׁרִים נָאוָה תְהִלָּה: בְּפִי

י שָׁרִים תִּתְהַלָּל: וּבְדִבְרֵי
צַ דִּיקִים תִּתְבָּרַךְ: וּבִלְשׁוֹן
חֲ סִידִים תִּתְרוֹמָם: וּבְקֶרֶב
קְ דוֹשִׁים תִּתְקַדָּשׁ:

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית־יִשְׂרָאֵל בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ בְּכָל־דּוֹר וָדוֹר שֶׁכֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ לְפָאֵר לְרוֹמֵם לְהַדֵּר לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס עַל־כָּל־דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת דָּוִד בֶּן־יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ:

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ כִּי־לְךָ נָאֶה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה עוֹז וּמֶמְשָׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה

MORNING SERVICE

FOR THE

FIRST DAY OF THE

FEAST OF PENTECOST.

O GOD!

Who art mighty in thy strength! who art great by thy glorious name! mighty for ever, tremendous by thy fearful acts. The King! who sitteth on the high and exalted throne, inhabiting eternity, most exalted, and holy is his name; and it is written, rejoice in the Lord, O ye righteous, for to the just praise is comely. With the mouth of the upright shalt thou be praised! blessed with the lips of the righteous: extolled with the tongue of the pious; by a choir of saints shalt thou be sanctified.

ובמקהלות And in the congregation of many thousands of thy people, the house of Israel, shall thy name, O our King! be glorified in song, throughout all generations! for such is the duty of every created being, towards thee, O Lord, our God! and the God of our fathers, to render thanks, to praise, extol, glorify, exalt, ascribe glory, bless, magnify, and adore thee, with all the songs and praises of thy servant David, the son of Jesse thine anointed.

ישתבח Thy name shall be praised for ever, Almighty, great, and holy King, in heaven and earth: for unto thee, O Lord, our God! and the God of our fathers, appertaineth song and praise; hymn and psalm; strength and dominion; victory, power and greatness; adoration and glory; holiness

וְתִפְאֶרֶת קְדֻשָּׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם׃
בָּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל חֵי הָעוֹלָמִים׃

וְעַתָּה יִגְדַּל נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃ זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה׃

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא׃ בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ׃ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל׃ בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן׃

קהל אָמֵן יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ יִתְבָּרַךְ שְׁמוֹ וְיִתְעַלֶּה זִכְרוֹ לָעַד וּלְנֵצַח נְצָחִים׃

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא׃ לְעֵילָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא׃ תֻּשְׁבְּחָתָא וְנֶחֱמָתָא׃ דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן׃

During the time the Reader chaunts ברכו the Congregation say יתברך.

חזן בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ׃

קהל וחזן בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם׃ יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל׃ אוֹר עוֹלָם בְּאוֹצַר חַיִּים אוֹרוֹת מֵאֹפֶל אָמַר וַיֶּהִי׃

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו וּשְׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וּתְהִלָּה׃ בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃ יְהִי שֵׁם יְיָ מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם׃

and majesty; blessing and thanksgivings from now and for evermore. Blessed art thou, O Lord, Almighty King! glorified with praises; most worthy of thanksgivings, Lord of miracles, who delighted in the songs of psalmody; King! Almighty and Eternal.

ועתה O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies, and thy loving kindness, for they have been of old.

יתגדל May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our life-time, and in our days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

אמן Amen. May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed always, and for ever.

יתברך May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is he, far exceeding all blessings, hymns, praises and beatitudes, that are repeated throughout the world; and say ye, Amen.

Reader. Bless ye the Lord, who is ever blessed.

Congregation answers.

ברוך Blessed be the Lord, who is blessed for ever and evermore.

ברוך אתה Blessed art thou, O Eternal, our God! King of the universe! who formeth the light, and createth darkness; preserveth all in concord, and createth all things; even the eternal light in the treasure of everlasting life; he commanded light from darkness, and it was.

יתברך Blessed, praised, glorified, extolled, and exalted, shall be the holy name, of the Supreme King of Kings! blessed is he; for he is the first and the last, and besides him there is no God. Extol him who causeth the uppermost sphere to move by his name Jah! Rejoice before him; for his name is exalted above all blessing and praise. Blessed be the name of the glory of his kingdom for ever and ever. Blessed be the name of the Lord from henceforth and for evermore.

THE ARGUMENT.

We are informed of the reason that the Law is to be praised; because it is the foundation of all things; from it proceedeth all things; and therefore (as it were) is lavish in its own praise; founded on Proverbs viii. 22.

אָדוֹן אִמְּנַנִי · אֶצְלוֹ שִׁכְּנַנִי · אָדָם הִקְנַנִי · יְיָ קְנָנִי : בִּנְיַן בְּעֶרְכּוֹ · כִּי עֵץ צָרְכּוֹ · בְּשַׁעֲשׁוּעַ בְּרָכוֹ · רֵאשִׁית דַּרְכּוֹ : גַּשְׁתִּי לְרַגְלָיו · גַּרְתִּי בְּצִלָּיו · גְּעְגּוּעֵי עָלָיו · קֶדֶם מִפְּעָלָיו : דָּתוֹתַי עִלָּם · דּוֹדִי לְהוֹעִילָם · הַעַת הַנֶּעֱלָם · מֵאָז מֵעוֹלָם : הֲגִיגִי לֶאֱרוֹשׁ · הַמְזֻקָּק לִפְרוֹשׁ · הַנִּפְלָא לִדְרוֹשׁ · נִסַּכְתִּי מֵרֹאשׁ : וָאֶהְיֶה בְּעֶרֶץ · וְשַׁעֲשׁוּעֵי יֶרֶץ · וְקִדְּמַנִי בְּמֶרֶץ · מִקַּדְמֵי אֶרֶץ : זוֹהַר נִכְלַלְתִּי · זְכִיּוֹת נִבְלַלְתִּי · זֹאת נִתְהַלַּלְתִּי · בְּאֵין תְּהוֹמוֹת חוֹלָלְתִּי : חֵקֶר עוֹנוֹת חָלָל וּמְעוֹנוֹת · חָק כִּי עִנְיָנוֹת · בְּאֵין מַעְיָנוֹת : טִפּוּחֵי שָׁמַיִם · טַפְסְרֵי אֵשׁ וּמַיִם · טִרְמַנִּי יוֹמַיִם · נִכְבַּדֵּי מָיִם : יְקָרוֹתַי נִבְעוּ · יְתֵדוֹתַי נִקְבָּעוּ · יְרִיעוֹתַי רֻבָּעוּ · בְּטֶרֶם הָרִים הָטְבָּעוּ · כְּלָלוֹת נִכְלַלְתִּי · כֵּן פְּרָט נִתְלַלְתִּי · כְּמִדָּתִי נִגְלַלְתִּי · לִפְנֵי גְּבָעוֹת חוֹלָלְתִּי : לִי שָׁת מוֹעֵצוֹת · לָדוּץ בְּדִיצוֹת · עַד לֹא עָשָׂה קְצוֹת · אֶרֶץ וְחוּצוֹת : מִצְוֹתַי לְקַבֵּל · מָנָה וְחֶבֶל · מְרֻבָּקִים לֹא גֻּבַּל · וְרֹאשׁ עַפְרוֹת תֵּבֵל : גּוֹי שְׁלֹשִׁים וּשְׁתַּיִם · נוֹעַם נְתִיבוֹתַיִם · נְהַר כִּי שְׁפָתַיִם · בַּהֲכִינוֹ שָׁמַיִם : סְפוּנוֹת הֶרְאַנִי · סוֹדוֹ · קְרָאֵנִי · סֶמֶךְ לִגְאוֹנִי · שָׁם אָנִי : עֲצַתִּי תָּהוּג · עוֹלָם נָהוּג · עָגַר בְּמָתוֹג · בְּחֻקּוֹ חוּג : פְּצוּמָה לֵהוֹם · פִּקֵּד קוֹר וָחוֹם · פִּלֵּס לִתְהוֹם · עַל פְּנֵי תְהוֹם :

THE ARGUMENT.

We are informed of the reason that the Law is to be praised; because it is the foundation of all things; from it proceedeth all things; and therefore (as it were) is lavish in its own praise; founded on Proverbs. viii. 22.

אדון The Lord brought me up; he caused me to dwell by him; he delivered me to man for their possession; he God, my Creator. When he delineated the structure of the world, he took counsel of me for what was needful; was dandled on his knee, in the beginning of his way. Him I followed; dwelt in his shadow; and was his delight; the first of his works. He preserved my law, to benefit my beloved; with the knowledge of that which was hidden from all eternity. With my words to explain the refined law, that is wonderful to be expounded, have I been appointed from the beginning. I existed in the mighty heavens, and was delightfully acceptable; being called into existence 'ere ever the earth was. I am crowned with splendour, and mingled with merits; I can boast of myself, that even before floods I was brought forth. To search the times, the concavity *of the world*, and *the depths of* the heavens; these subjects were all engraven in me, when there *were* no fountains. Before he spanned the heavens, and formed the princes of fire and water (the angels); he caused me to exist two thousand years before them. And before the mass of waters. My foundation was laid, my pillars were fixed, and my hangings were *arranged on all* four *sides*, before the mountains were settled. I am all in all, also the element of every individual thing: my measure is an orb; before the hills, was I brought forth. He imparted systems unto me, whereby I was enraptured; even before he created the terrestrial globe, or the out-line thereof. He appointed his lot and portion to receive my precepts, before he had joined the limits, *or formed* the highest part of the dust of the world. He enlightened me with the thirty-two degrees of amiable wisdom, when he prepared the heavens. He shewed me hidden things, and called me to his counsel: as a supporter of his triumph, I was there. By my counsel he ordained the guidance of the world, and adorned it with a circle, when he set a compass upon it. He formed the earth lax, that it might receive the command of heat and cold; he weighed the depth upon the face of the abyss,

צוּפִיָּה לְמֶרְחָקִים · צִפְצוּפֵי מְשַׁחֲקִים · צְעָדֵי לֹא דוֹחֲקִים · בְּאַמְּצוֹ שְׁחָקִים · קִבּוּעָם מִזּוּז · קְדִירָתָם לַחֲזוּז · קְרִישָׁתָם לְפִזּוּז · מִמַּעַל בַּעֲזוּז : רוֹגְעִים בִּנְהוֹם · רְגָבִים יְגִיהוֹם · רְתֵק חוֹל לִתְהוֹם · עִינוּת תְּהוֹם : שִׁוָּה אַרְקוֹ · שִׁפֵּר מִתְקוֹ · שָׂם בְּהִנָּתְקוֹ · בְּשׂוּמוֹ לַיָּם חֻקּוֹ : תֵּבֵל בְּשַׁכְלָלוֹ · תּוּשִׁיָּה שָׁת שִׁכְלוֹ · תְּכוּנִים קֶדֶם מִלֹּא · וּמַיִם לֹא : שְׁתוּת חֲבָרוּ · מְלוֹאָם חוּגְבְּרוּ · עֲבוֹדָתוֹ יוּגְבָּרוּ · וּפִיו לֹא יַעֲבוֹרוּ · חזן וְעַל נֶאֱמְנֵי אָרֶץ · בְּרִיָּתוֹ הִתְרֵץ · צִדְקָם חֲשׂוּף קֶרֶץ · בְּחוּקוֹ מוֹסְדֵי אֶרֶץ :

חזן וָאֶהְיֶה שְׁכוּנָה קהל וחזן בְּחֶבְיוֹן עוֹז אַרְמוֹן :
חזן אֶצְלוֹ מְיוּחֶדֶת קהל וחזן בְּתוֹךְ גְּנָזָיו לִטְמוֹן :
חזן אָמוֹן עֲמוּסָה קהל וחזן מְלוּיֵ מִצְוֹת כָּרִמּוֹן :
חזן וָאֶהְיֶה וְעוּדְּדָה קהל וחזן לִבְנֵי פִּצֵּל לַח וְלוּז וְעַרְמוֹן :

חזן שַׁעֲשׁוּעִים נַחֲלִיאֵל מַתָּנָה מִמִּדְבָּר לְזִמּוּן : קהל יוֹם בְּאוֹ לְסִינַי נוֹחֲלֵי דַּת אָמוֹן · יוֹם רָדוּ מַלְאֲכֵי צְבָאוֹת בֶּהָמוֹן · מְשַׂחֶקֶת יְדִידוּת עַל נִשְׁמַעַת כְּפַעֲמוֹן · לְפָנָיו צָגוּ מְלָכִים בְּפָרֵשׂ בָּהּ תַּשְׁלֵג בְּצַלְמוֹן · בְּכָל עֵת חָשְׁכוּ מִיּוֹשֶׁר מוֹאָב וְעַמּוֹן · מְשַׂחֶקֶת קִלְקְלוּן פָּארָן וּבוּז וְאַדְמוֹן · בְּתֵבֵל חֶמְדּוּנִי קִבְּלוּנִי הוֹלְכֵי יְלִיל שִׁימוֹן · אַרְצוֹ זָרַח אוֹרִי וְנִדַּף רֵיחִי כְּאַפַּרְסְמוֹן · וְשַׁעַשְׁעֵי קִדְּשׁוּ חוֹרֵב וְנִדּוּ תָּבוֹר וְחֶרְמוֹן · חזן אֶת אֱלוֹהַּ קְדֻשָּׁה וְכָבוֹד כָּל יְשִׁימוֹן · בְּנֵי מַעֲלָה מוֹרָאוֹ יַעֲרִיצוּן וְיַעֲצִימוּן · אָדָם נֶצַח תְּהִלָּתוֹ יַקְדִּישׁוּן וִירוֹמְמוּן :

He viewed at a distance the joyful chirping *of my students;* my steps were not straitened, when he straightened the heavens. He fixed them, not to be moved; and enlightened their darkness; and with his mighty voice from above, congealed them. They raged tumultuously and were led into the trenches, he bounded the deep with sand that the world might not be overflowed by the springs of the abyss. He smoothed the earth and beautified its sweetness; it (the sea) returns when it bursts forth, for he set a limit to the sea. When he founded the world, he appointed me for wisdom and understanding; even before it was filled with creatures or the water existed. The elements were united, and their fulness strengthened: they persevered forcibly in his service, and did not pass by the command of his mouth. And for the faithful of the earth, he favoured his creation: for their righteousness, may he withhold destruction, as when he appointed the foundation, of the earth.

ואהיה And I dwelt in the hiding-place of his power, even in his palace.

אצלו I was peculiar with him, hidden in his treasures.

אמון I was brought up by him, till given to those that were borne from the womb; and who are full of precepts as a pomegranate.

ואהיה And I was betrothed to the children of him, who peeled the poplar, hazel, and chesnut tree.

שעשועים The delightful inheritance of the Lord (the law) was prepared as a gift in the wilderness; the day that those who were to inherit the law that was brought up with him came to Sinai; even the day that a multitude of his hosts of angels descended; when the rejoicings of the beloved of the Lord, (Israel) was heard as the sound of a bell. At all times Ammon and Moab receded from the path of rectitude; the law mocked those nations that would not receive it; for in the world there was none desired to receive me, but those that went through the howling wilderness. My light shone over the whole earth, and my savour was fragrant as balm: and they who delighted in me, sanctified mount Horeb, while the mountains of Tabor and Hermon were moved; this was, that they all might shew glory to the holy God; the heavenly angels strengthened themselves to fear and reverence him and Israel shall ever praise, sanctify, and extol him.

On Sabbath omit from המאיר לארץ to סלה.

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית׃ מָה רַבּוּ מַעֲשֶׂיךָ יְיָ׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ׳ מָלְאָה הָאָרֶץ קִנְיָנֶיךָ׃ הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז׳ הַמְשֻׁבָּח וְהַמְפוֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם׃ אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ׳ אֲדוֹן עֻזֵּנוּ׳ צוּר מִשְׂגַּבֵּנוּ׳ מָגֵן יִשְׁעֵנוּ׳ מִשְׂגָּב בַּעֲדֵנוּ׃ אֵל בָּרוּךְ גְּדוֹל דֵּעָה׳ הֵכִין וּפָעַל זָהֳרֵי חַמָּה׳ טוֹב יָצַר כָּבוֹד לִשְׁמוֹ׳ מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ׳ פִּנּוֹת צְבָאָיו קְדוֹשִׁים רוֹמְמֵי שַׁדַּי׳ תָּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדֻשָּׁתוֹ׃ תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ׳ וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶּלָה׃

On Sabbath say from הכל יודוך to יפארוך סלה.

[הַכֹּל יוֹדוּךָ וְהַכֹּל יְשַׁבְּחוּךָ׳ וְהַכֹּל יֹאמְרוּ אֵין קָדוֹשׁ כַּיְיָ׃ הַכֹּל יְרוֹמְמוּךָ סֶּלָה יוֹצֵר הַכֹּל׳ הָאֵל הַפּוֹתֵחַ בְּכָל יוֹם׳ דַּלְתוֹת שַׁעֲרֵי מִזְרָח׃ וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ׳ מוֹצִיא חַמָּה מִמְּקוֹמָהּ׳ וּלְבָנָה מִמְּכוֹן שִׁבְתָּהּ׃ וּמֵאִיר לָעוֹלָם כֻּלּוֹ וּלְיוֹשְׁבָיו׃ שֶׁבָּרָא בְּמִדַּת רַחֲמִים׃ הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים׳ וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית׃ הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז׳ הַמְשֻׁבָּח וְהַמְפוֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם׃ אֱלֹהֵי עוֹלָם׳ בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ׳ אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ׳ מָגֵן יִשְׁעֵנוּ׳ מִשְׂגָּב בַּעֲדֵנוּ׃ אֵין כְּעֶרְכֶּךָ׳ וְאֵין זוּלָתֶךָ׳ אֶפֶס בִּלְתֶּךָ׳ וּמִי דּוֹמֶה לָּךְ׃ אֵין כְּעֶרְכְּךָ יְיָ אֱלֹהֵינוּ בָּעוֹלָם הַזֶּה׳ וְאֵין זוּלָתְךָ מַלְכֵּנוּ לְחַיֵּי הָעוֹלָם הַבָּא׃ אֶפֶס בִּלְתְּךָ גּוֹאֲלֵנוּ לִימוֹת הַמָּשִׁיחַ׳ וְאֵין דּוֹמֶה לְּךָ מוֹשִׁיעֵנוּ לִתְחִיַּת הַמֵּתִים׃

המאיר לארץ Who with mercy enlighteneth the whole earth; and those who dwell therein: and in his goodness, every day constantly reneweth the work of the creation. How great are thy works, O Lord! in wisdom hast thou made them all; the earth is full of thy possessions. Thou art the only King, who is extolled, praised, glorified, and exalted, ever since the creation. Thou art the everlasting God! in the abundance of thy mercy have compassion on us. O Lord! thou art our strength, the rock of our fortress, the shield of our salvation, be thou our defence. The Blessed God is Omniscient; he hath made and established the radiance of the sun; he who is good hath formed that which is for the glory of his name, he hath encircled with luminaries the seat of his strength, chiefs of holy bands extolling the Almighty, continually declare the glory of God, and his holiness. Blessed be thou, O Lord our God! for all the praiseworthy works of thy hands, and for the bright luminaries which thou hast formed; they shall glorify thee for ever.

[הכל יודוך All beings give thanks unto thee; they all praise thee; and every one declare that there is none holy like the Lord. They all extol thee, for ever, O thou who formest all things. O God! who daily openest the portals of the gates to the east, and cleavest the windows of the firmament: bringest forth the sun from its place, and the moon from the place of its residence, and enlightenest the universe, and all its inhabitants, which thou didst create according to thy attribute of mercy. Thou, who with mercy illuminateth the earth, and those who dwell therein; and in thy goodness, every day constantly renewest the work of the creation. Thou art the only King to be extolled, praised, glorified, and exalted, ever since the creation. Thou art the everlasting God! in thine abundant mercy, have compassion on us; O Lord! thou art our strength, the rock of our fortress, the shield of our salvation, be thou our defence. There is none to be compared with thee; nor is there any besides thee; there is no other save thee; and who is like unto thee? There is none to be compared with thee, O Lord, our God! in this world; nor is there any besides thee, O our King! in the future state. There is no other save thee, O our Redeemer! in the days of the Messiah; and who will be like thee O our Saviour, at the resurrection of the dead

אֵל אָדוֹן עַל כָּל־הַמַּעֲשִׂים · בָּרוּךְ וּמְבוֹרָךְ בְּפִי כָּל נְשָׁמָה · גָּדְלוֹ וְטוּבוֹ מָלֵא עוֹלָם · דַּעַת וּתְבוּנָה סוֹבְבִים אוֹתוֹ: הַמִּתְגָּאֶה עַל חַיּוֹת הַקֹּדֶשׁ · וְנֶהְדָּר בְּכָבוֹד עַל הַמֶּרְכָּבָה: זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ · חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ: טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ · יְצָרָם בְּדַעַת בְּבִינָה וּבְהַשְׂכֵּל: כֹּחַ וּגְבוּרָה נָתַן בָּהֶם · לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל: מְלֵאִים זִיו וּמְפִיקִים נֹגַהּ · נָאֶה זִיוָם בְּכָל הָעוֹלָם: שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם · עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנֵיהֶם: פְּאֵר וְכָבוֹד נוֹתְנִים לִשְׁמוֹ · צָהֳלָה וְרִנָּה לְזֵכֶר מַלְכוּתוֹ: קָרָא לַשֶּׁמֶשׁ וַיִּזְרַח־אוֹר · רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה: שֶׁבַח נוֹתְנִים־לוֹ כָּל־צְבָא מָרוֹם · תִּפְאֶרֶת וּגְדֻלָּה שְׂרָפִים וְאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ:

לָאֵל אֲשֶׁר שָׁבַת מִכָּל־הַמַּעֲשִׂים בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה וְיָשַׁב עַל־כִּסֵּא כְבוֹדוֹ: תִּפְאֶרֶת עָטָה לְיוֹם הַמְּנוּחָה עֹנֶג קָרָא לְיוֹם הַשַּׁבָּת: זֶה שֶׁבַח (שֶׁל) יוֹם הַשְּׁבִיעִי שֶׁבּוֹ שָׁבַת אֵל מִכָּל־מְלַאכְתּוֹ: וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת טוֹב לְהוֹדוֹת לַיְיָ: לְפִיכָךְ יְפָאֲרוּ וִיבָרְכוּ לָאֵל כָּל־יְצוּרָיו · שֶׁבַח יְקָר וּגְדֻלָּה יִתְּנוּ לָאֵל מֶלֶךְ יוֹצֵר כֹּל הַמַּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ בְּיוֹם שַׁבַּת קֹדֶשׁ: שִׁמְךָ יְיָ אֱלֹהֵינוּ יִתְקַדַּשׁ · וְזִכְרְךָ מַלְכֵּנוּ יִתְפָּאַר · בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת: תִּתְבָּרַךְ מוֹשִׁיעֵנוּ עַל־שֶׁבַח מַעֲשֵׂה יָדֶיךָ וְעַל־מְאוֹרֵי־אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶּלָה:]

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים · יִשְׁתַּבַּח שִׁמְךָ · לָעַד מַלְכֵּנוּ יוֹצֵר מְשָׁרְתִים וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם · וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל · דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם: כֻּלָּם אֲהוּבִים · כֻּלָּם בְּרוּרִים · כֻּלָּם גִּבּוֹרִים

אל אדון God is the Lord of all productions; he is praised and adored by the mouth of every soul breathing; his power and goodness fill the universe. Knowledge and understanding encircle him; who exalteth himself above the angels, and is adorned with glory on his heavenly seat. Purity and rectitude are before his throne; kindness and mercy complete his glory. The luminaries which our God created are good; for he formed them with knowledge, understanding, and wisdom; he hath endued them with power and might, to bear rule in the world. They are filled with splendour, and radiate brightness; their splendour is graceful throughout the world. They rejoice when going forth, and are glad at their return; and with reverential awe perform the will of their creator. They ascribe glory and majesty to his name, joy and song to the commemoration of his kingdom. He called the sun, and it rose in resplendent light; at his look the moon assumed its varying form. The whole heavenly host ascribe praise unto him; the seraphim, ophanim, and holy angels, ascribe glory and majesty.

לאל אשר שבת We will give praise to God who rested from all his works, on the seventh day he exalted himself, and sat on his majestic throne. With honour did he adorn the day of rest, and called the sabbath-day a day of delight. This is the glory of the seventh day; the Omnipotent rested thereon from all his work; and the seventh day therefore praiseth itself with a psalm and song for the sabbath. Therefore all whom God hath formed, shall glorify and bless him; they shall ascribe praise, honour, and glory unto the King, who hath formed all things; and who through his holiness, causeth his people Israel to inherit rest on the holy sabbath. Thy name, O Lord, our God! shall be sanctified, and thy memorial, O our King! be glorified in the heavens above, and on the earth beneath, for all the praiseworthy works of thy hands, and for the bright luminaries which thou hast formed; they shall glorify thee for ever.

תתברך צורנו Blessed be thou, O our Creator, King, and Redeemer! Creator of holy angels. Praised shall be thy name for ever, O our King! Creator of officiating angels, and whose ministering angels are all established in the highest sphere; causing with reverence and unanimity, their voice to be heard, proclaiming the dictates of the living God, and the sovereign of the universe. Those beloved, chosen, and mighty spirits,

וְכֻלָּם עֹשִׂים בְּאֵימָה וּבְיִרְאָה · רְצוֹן קוֹנֵיהֶם : וְכֻלָּם פּוֹתְחִים אֶת פִּיהֶם · בִּקְדֻשָּׁה וּבְטָהֳרָה בְּשִׁירָה וּבְזִמְרָה וּמְבָרְכִים וּמְשַׁבְּחִים · וּמְפָאֲרִים וּמַעֲרִיצִים וּמַקְדִּישִׁים וּמַמְלִיכִים : אֶת שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא · קָדוֹשׁ הוּא : וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עוֹל מַלְכוּת שָׁמַיִם זֶה מִזֶּה · וְנוֹתְנִים רְשׁוּת זֶה לָזֶה : לְהַקְדִּישׁ לְיוֹצְרָם בְּנַחַת רוּחַ · בְּשָׂפָה בְרוּרָה · וּבִנְעִימָה קְדֻשָּׁה · כֻּלָּם כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיִרְאָה :

קָדוֹשׁ ׀ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ :

חזן וְעַתָּה בָנִים שִׁירוּ לַמֶּלֶךְ בְּתִפְאֶרֶת מְפוֹאָר · בְּרִקְמֵי שִׁיר מְעֻטָּף וּמְעֻטָּף וּמְתוֹאָר · בְּהוֹד וְהָדָר וְשֶׁבַח מְבוֹאָר · בַּעֲטֶרֶת גֵּאוּת וְכֶתֶר נוֹרָא יִתְפָּאַר :

חזן שִׁמְעוּ לִי מִלָּלוֹ · עִזּוּז נוֹרָא פִּלְאֵי גָדְלוֹ · שֶׁשְּׁמוֹ עָרֵב לוֹ · וְזִכְרוֹ נָעִים לְהַלְלוֹ · וְהֵיכָלוֹ נֶחְמָד לוֹ · וּכְבוֹדוֹ נֶהְדָּר לוֹ · וְהוֹדוֹ נָאֶהלוֹ · וּמְשָׁרְתָיו מַנְעִימִים לוֹ :

חזן וְאַשְׁרֵי עֲבָדָיו הַמַּשְׁמִיעִים בְּקוֹל שִׁבְחוֹ · כִּי עֲרֵבִים לְפָנָיו וּמְקֻבָּלִים נִכְחוֹ : קהל וחזן שְׁמַעְיָאֵל הַשַּׂר מַשְׁמִיעָם בְּכֹחוֹ · לְשַׁתֵּק הֲמוֹן מַעְלָה בְּרוֹן בְּנֵי אֶזְרָחוֹ :

חזן דַּרְכֵּי וְחוֹבֵי תֵּת קְדֻשָּׁה לַמְּקָרֶה אַבִּירִים · הַמּוּשְׂגָּב וּמוּכְתָּר בְּכִתְרֵי כְתָרִים · פְּאַר מְלָכִים תְּהִלָּה לִבְרוּרִים · מִפַּחְדּוֹ יָחִילוּ אֵיתָנִים וְצוּרִים :

חזן יִשְׁמְרוּ נִכְסָפִים בְּחַצְרוֹת מְעַט מִקְדָּשׁוֹ · בְּפַחַד וְיִרְאָה לְהַעֲרִיצוֹ וּלְהַקְדִּישׁוֹ : קהל וחזן אַחַר שְׁתֵּי תֵּיבוֹת מַזְכִּירִים שֵׁם קָדְשׁוֹ · לְהוֹדִיעַ לַכֹּל כִּי הֵם זֶרַע קְדוֹשׁוֹ :

all performing the will of the master with sacred fear and reverence; all their mouths chaunt holiness and purity; and with song and psalmody, continually blessing, praising, glorifying reverencing, hallowing, and ascribing sovereign power unto the name of God, the great, mighty, and tremendous King! who alone is holy. They also, all willingly receive from each other the yoke of the kingdom of heaven; and give permission to one another to sanctify their maker with a tranquil spirit, pure language, and sacred harmony; they altogether cry aloud, and with awful fear, proclaim.

קָדוֹשׁ Holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory!

וְעַתָּה And now, O ye children, sing gloriously to the king, who is crowned and adorned with your beautiful song; and with the honour and glory of your pure praise, as with the glorious, awful, and majestic crown and diadem.

שמעו Hearken to me, and speak of his mighty strength, and wonderful greatness; for his name is pleasant to him, and his memorial is beautiful to praise him with; his palace is desirable to him; and his glory is honourable to him; his honour is suitable to him, and his servants praise him melodiously.

ואשרי Happy are his servants, who cause the voice of his praise to be heard: for they are pleasant before him, and acceptable in his presence; the angel שמעיאל makes proclamation with all his might, to silence the heavenly host with the song of the children of the oriental (Abraham).

דרכי It is a duty incumbent on me, to sanctify him who laid the beams of heaven in the air; who is exalted and crowned with the crown of crowns; the glory of the kings is the praise of his chosen; in dread of him the mighty rocks tremble.

ישמרו May those be preserved, who desire to dwell in the courts of his little sanctuary, to reverence and sanctify him in dread and fear; after two words, they make mention of his holy name, to make known to all that they are the holy seed.

וְהַחַיּוֹת יְשׁוֹרֵרוּ וּכְרוּבִים יְפָאֵרוּ וּשְׂרָפִים יָרוֹנּוּ וְאֶרְאֶלִּים יְבָרֵכוּ פְּנֵי כָּל חַיָּה וְאוֹפָן וּכְרוּב לְעֻמַּת שְׂרָפִים לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים׃ בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ׃

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ׳ לְמֶלֶךְ אֵל חַי וְקַיָּם׳ זְמִירוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ׳ כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת׳ עֹשֶׂה חֲדָשׁוֹת׳ בַּעַל מִלְחָמוֹת׳ זוֹרֵעַ צְדָקוֹת׳ מַצְמִיחַ יְשׁוּעוֹת׳ בּוֹרֵא רְפוּאוֹת׳ נוֹרָא תְהִלּוֹת׳ אֲדוֹן הַנִּפְלָאוֹת׳ הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית׃ כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדוֹלִים׳ כִּי לְעוֹלָם חַסְדּוֹ׃ אוֹר חָדָשׁ עַל צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ׳ בָּרוּךְ אַתָּה יְיָ׳ יוֹצֵר הַמְּאוֹרוֹת׃

אַהֲבָה רַבָּה אֲהַבְתָּנוּ יְיָ אֱלֹהֵינוּ׳ חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ׃ אָבִינוּ מַלְכֵּנוּ׳ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ׳ וַתְּלַמְּדֵם חֻקֵּי חַיִּים׳ כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ׃ אָבִינוּ הָאָב הָרַחֲמָן הַמְרַחֵם׳ רַחֵם עָלֵינוּ׳ וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל לִשְׁמוֹעַ׳ לִלְמוֹד וּלְלַמֵּד לִשְׁמוֹר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה׃ וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ׳ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ׳ וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ׳ וְלֹא־נֵבוֹשׁ לְעוֹלָם וָעֶד׃ כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ׳ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ׳ וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ׳ וְתוֹלִיכֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ׃ כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה׳ וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן׳ וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת׳ לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה׃ בָּרוּךְ אַתָּה יְיָ׳ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה׃

והחיות And the angels shall sing, the cherubs glorify, the seraphim exult in song, and the angels bless the Lord: and the face of every angel, ophan, and cherub, also the seraphim; opposite each other, they sing praise, and say, blessed be the glory of the Lord from his residence.

לאל ברוך To the blessed God, they shall offer harmonious songs. To the King! the living and ever-existing God! shall they utter hymns, and cause praises to be heard, for he alone worketh mighty things, and maketh new ones: he is the Lord of battles, he soweth righteousness, and causeth salvation to spring forth: the Creator of all medicine, tremendous in praises, and Lord of wonders: and who in his goodness every day constantly reneweth the work of the creation: as it is said, to him who made great luminaries, for his mercy endureth for ever: a new light shalt thou cause to shine on Zion, and may we speedily enjoy its splendour. Blessed art thou, O Lord! the former of lights.

אהבה רבה With abundant love hast thou loved us, O Lord, our God! and with exceeding great mercy hast thou compassion over us, O our Father! and our King! for the sake of our ancestors, who trusted in thee; to whom thou didst teach the statutes of life; thus also be gracious unto us, and teach us, we beseech thee. O our Father of mercies, continually shewing mercy, O be gracious unto us, and enlighten our hearts, that we may be able to understand, fully comprehend, hearken, learn, teach, keep, execute, and accomplish all the words of the doctrine of thy law in love. O enlighten our eyes through the law, and cause our hearts to cleave unto thy precepts: unite also our hearts to love and revere thy name, that we may not be confounded for ever; we have trusted in thy holy, great, mighty and tremendous name; we rejoice and are glad in thy salvation. Therefore bring us back in peace from the four corners of the earth; and lead us securely to our land, for thou art the Omnipotent who worketh salvation; and hast made choice of us in preference to every people and language; and thou hast in truth brought us near unto thy great name; to give praise unto thee, and acknowledge thee as a unity. Blessed art thou, O Lord! who with love hath chosen his people Israel.

When praying alone say :—

(אֵל מֶלֶךְ נֶאֱמָן ׃)

שְׁמַע יִשְׂרָאֵל יְהוָֹה אֱלֹהֵינוּ יְהוָֹה ׀ אֶחָד ׃

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד ׃

וְאָהַבְתָּ אֵת יְהוָֹה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ ׃ וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ ׃

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָֹה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם ׃ וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ ׃ וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ ׃ הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם ׃ וְחָרָה אַף־יְהוָֹה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָֹה נֹתֵן לָכֶם ׃ וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם ׃ וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ ׃ לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָֹה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ ׃

When praying alone say:—

(O God, the Faithful King!)

שמע ישראל Hear, O Israel, the Lord our God! the Lord is one. Blessed be the name of the glory of his kingdom for ever and ever. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

והיה אם שמע And it shall come to pass, that if ye will hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul: then will I send rain for your land in its due season, the first rain, and the latter rain, that thou mayest gather in thy corn, thy wine, and thy oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed of yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them. For then the Lord's wrath will be kindled against you, and he will shut up the heavens, that there be no rain, and the land will not yield her fruit, and ye shall perish quickly from off the goodly land which the Lord giveth you. Therefore, shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, and they shall be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates. That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

וַיֹּ֥אמֶר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם וְעָשׂ֨וּ לָהֶ֥ם צִיצִ֛ת עַל־כַּנְפֵ֥י בִגְדֵיהֶ֖ם לְדֹרֹתָ֑ם וְנָֽתְנ֛וּ עַל־צִיצִ֥ת הַכָּנָ֖ף פְּתִ֥יל תְּכֵֽלֶת׃ וְהָיָ֣ה לָכֶם֮ לְצִיצִת֒ וּרְאִיתֶ֣ם אֹת֗וֹ וּזְכַרְתֶּם֙ אֶת־כָּל־מִצְוֺ֣ת יְהוָ֔ה וַעֲשִׂיתֶ֖ם אֹתָ֑ם וְלֹֽא־תָת֜וּרוּ אַחֲרֵ֤י לְבַבְכֶם֙ וְאַחֲרֵ֣י עֵֽינֵיכֶ֔ם אֲשֶׁר־אַתֶּ֥ם זֹנִ֖ים אַחֲרֵיהֶֽם׃ לְמַ֣עַן תִּזְכְּר֔וּ וַעֲשִׂיתֶ֖ם אֶת־כָּל־מִצְוֺתָ֑י וִהְיִיתֶ֥ם קְדֹשִׁ֖ים לֵאלֹהֵיכֶֽם׃ אֲנִ֞י יְהוָ֣ה אֱלֹהֵיכֶ֗ם אֲשֶׁ֨ר הוֹצֵ֤אתִי אֶתְכֶם֙ מֵאֶ֣רֶץ מִצְרַ֔יִם לִהְי֥וֹת לָכֶ֖ם לֵאלֹהִ֑ים אֲנִ֖י יְהוָ֥ה אֱלֹהֵיכֶֽם׃

אֱמֶת וְיַצִּיב וְנָכוֹן וְקַיָּם וְיָשָׁר וְנֶאֱמָן וְאָהוּב וְחָבִיב וְנֶחְמָד וְנָעִים וְנוֹרָא וְאַדִּיר ׃ וּמְתֻקָּן וּמְקֻבָּל וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד ׃ אֱמֶת אֱלֹהֵי עוֹלָם מַלְכֵּנוּ צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ ׃ לְדוֹר וָדוֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת ׃ וּדְבָרָיו חָיִים וְקַיָּמִים נֶאֱמָנִים וְנֶחֱמָדִים לָעַד וּלְעוֹלְמֵי עוֹלָמִים · עַל־אֲבוֹתֵינוּ וְעָלֵינוּ עַל־בָּנֵינוּ וְעַל־דּוֹרוֹתֵינוּ וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ ׃ עַל־הָרִאשׁוֹנִים וְעַל־הָאַחֲרוֹנִים לְעוֹלָם וָעֶד חוֹק וְלֹא יַעֲבוֹר ׃ אֱמֶת שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד ׃ אַתָּה הוּא מַלְכֵּנוּ מֶלֶךְ אֲבוֹתֵינוּ אָתָּה · לְמַעַן שִׁמְךָ מַהֵר לְגָאֳלֵנוּ כַּאֲשֶׁר גָּאַלְתָּ אֶת אֲבוֹתֵינוּ ׃ אֱמֶת מֵעוֹלָם שִׁמְךָ הַגָּדוֹל עָלֵינוּ נִקְרָא בְּאַהֲבָה אֵין אֱלֹהִים זוּלָתֶךָ ׃

ויאמר And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them to make themselves fringes on the borders of their garments, throughout their generations, and that they put upon the fringes of the borders a thread of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after the inclinations of your heart, and the delight of your eyes, in pursuit of which ye have been led astray. That ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

אמת ויציב True, and certain; firm, and stable; right, and faithful; lovely, and dear; desirable, and pleasant; reverent and excellent; regular, and acceptable; good, and beautiful, is this word unto us, for ever and ever. It is true, that the everlasting God is our King! the Rock of Jacob, and shield of our salvation. He endureth from generation to generation, his name also abideth; his throne is established, and his kingdom and truth endure for ever. His words also are living, permanent, faithful and desirable for ever, even unto all ages; as well those which he hath spoken concerning our ancestors, as those concering us, our children, our generations, and the generations of the seed of Israel thy servants, both the first and the last for ever and ever. It is a statute that shall not pass away. *It is* true, that thou art the Lord our God; and the God of our fathers, for ever and ever. Thou art our King, and the King of our fathers; for the sake of thy name, hasten, to redeem us, as thou didst redeem our ancestors. It is true that we have ever been called in love by thy great name, there is no other God besides thee.

This Poem contains a recital of the Ten Commandments.

אָנֹכִי שִׁמַּעְתָּ וְנִתְאַיְמוּ · קַבְּלוּ מַלְכוּתִי וְלֹא תֶאְשָׁמוּ · שִׁמְעוּ מוּסָר וַחֲכָמוּ׃ לֹא יִהְיֶה מִקְוִיכֶם זָר וְתָרֵעוּ · וּמֵעֲבוֹדָתִי בַּל תִּגְרְעוּ · (וַחֲכָמוּ) וְאַל תִּפְרָעוּ׃ לֹא תִשָּׂא עוֹנֶשׁ לְחַלְּלִי · וְתִנָּצֵל מִמַּכְאוֹב וּמֵחֳלִי · אַשְׁרֵי אָדָם שֹׁמֵעַ לִי׃ זָכוֹר וְשָׁמוֹר אֶת יוֹם · וְתִמְצָא כּוֹפֶר וּפִדְיוֹם · לִשְׁקֹד עַל דַּלְתֹתַי יוֹם יוֹם׃ כַּבֵּד נָא הוֹרֶיךָ בְּמִבְטָחִי · וְתַאֲרִיךְ יָמִים וְתִהְיֶה חָי · לִשְׁמֹר מְזוּזוֹת פְּתָחָי׃ לֹא תִרְצָח בְּנֶפֶשׁ מְחַיִּים · וִיהִי חֶלְקְךָ בַּחַיִּים · כִּי מֹצְאִי מָצָא חַיִּים׃ לֹא תִנְאָף רֶשֶׁף כִּוְיוֹנָי · מַרְחִיקָהּ יִשְׂבַּע עֲדָנָי · וְיָפֶק רָצוֹן מֵיְיָ׃ לֹא תִגְנֹב יְגִיעַ אִישׁ לְאִישׁוֹ · כִּי עֲמָלוֹ לָרִיק יְחִישׁוֹ · וְחוֹטְאִי חוֹמֵס נַפְשׁוֹ׃ לֹא תַעֲנֶה צֶדֶק לְעַוֵּת · מִלְּשְׁנִי יִירַשׁ צַלְמָוֶת · וְכָל מְשַׂנְאַי אָהֲבוּ מָוֶת׃ לֹא תַחְמֹד חֲפָצִים הִרְבֵּיתָה · תְּעוּדָה קַשֵּׁר אַהֲבָתָהּ · חָכְמוֹת בָּנְתָה בֵיתָהּ׃ קהל וחזן וְכָל קִנְיָנֶיךָ שִׁבְעָה · יָקָר מְאוֹד מִטְבָעָהּ · חָצְבָה עַמּוּדֶיהָ שִׁבְעָה׃ חֲזַק וֶאֱמַץ בִּגְזֵרָה · בְּיִרְאַת צוּרְךָ לְהִתְאַזְּרָה · וְהוּא יִהְיֶה לְךָ לְעֶזְרָה׃

עֶזְרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם מָגֵן וּמוֹשִׁיעַ לִבְנֵיהֶם אַחֲרֵיהֶם · בְּכָל־דּוֹר וָדוֹר · בְּרוּם עוֹלָם מוֹשָׁבֶךָ · וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי אָרֶץ׃ אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע אֶל מִצְוֹתֶיךָ · וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל לִבּוֹ · אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּךָ · וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם · אֱמֶת אַתָּה הוּא רִאשׁוֹן · וְאַתָּה הוּא אַחֲרוֹן · וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ׃ מִמִּצְרַיִם גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ · וּמִבֵּית עֲבָדִים פְּדִיתָנוּ · כָּל בְּכוֹרֵיהֶם הָרָגְתָּ · וּבְכוֹרְךָ גָּאָלְתָּ · וְיַם־סוּף בָּקַעְתָּ · וְזֵדִים טִבַּעְתָּ ·

אנכי I am the Lord thy God, didst thou cause them to hear, and they were terrified; accept my sovreignty, ye will not repent it; hearken to instruction, and be wise. Let not your hope be in strange gods, that ye commit evil; ye shall not diminish ought from my service; be wise and recede not therefrom. Thou shalt not subject thyself to punishment by profaning my name; then shalt thou be delivered from sorrow and pain: happy is the man that hearkeneth to me. Remember and keep the sabbath day, then shalt thou find atonement and redemption, to watch daily at my gates. Honour thy parents, and as I have assured thee, thou shalt enjoy long life and health, to wait at the side posts of my gates. Thou shalt not murder any living soul, that thy portion may be in life; for they that seek me shall find eternal life. Thou shalt not commit adultery; it is a consuming fire; but he who avoids her shall be satiated with my delicacies, and shall obtain favour from the Lord. Thou shalt not steal the substance of another man; for the enjoyment of another man's labour is vanity, and he who sinneth against me wrongeth his own soul. Thou shalt not bear witness to pervert justice; those that slander shall inherit the shadow of death; for they that incur my hatred, love death. Thou shalt not covet to multiply desirable things; but let thy love be knit to the testimony; for wisdom alone buildeth her temple. It will satisfy thee more than all thy substance, for its nature is exceedingly precious: she hath hewn out her seven pillars. Be strong and of good courage in her circle, gird thyself with the fear of thy Creator, and he will be thy help.

עזרת Thou O Lord! hast been the help of our fathers from everlasting: a Shield and a Saviour unto their children after them, throughout all generations. Thy throne is in the invisible height of the universe, and thy judgments and righteousness extend unto the remotest boundaries of the earth. Happy is that man who hearkeneth unto thy commandments; and layeth up thy law and word in his heart. Verily, thou art Lord of thy people, and a mighty King to plead their cause. Indeed, thou art the first, and thou art the last, and besides thee, we have neither King, Redeemer, nor Saviour. O Lord, our God! thou didst redeem us from Egypt, and didst deliver us from the house of bondage. All their first-born didst thou slay, but thy first-born didst thou redeem: thou didst divide the Red Sea, but drownedst the proud: thy

וִידִידִים הֶעֱבַרְתָּ· וַיְכַסּוּ מַיִם צָרֵיהֶם· אֶחָד מֵהֶם לֹא נוֹתָר: עַל־זֹאת שִׁבְּחוּ אֲהוּבִים· וְרוֹמְמוּ אֵל· וְנָתְנוּ יְדִידִים זְמִירוֹת· שִׁירוֹת וְתִשְׁבָּחוֹת· בְּרָכוֹת וְהוֹדָאוֹת· לְמֶלֶךְ אֵל חַי וְקַיָּם: רָם וְנִשָּׂא· גָּדוֹל וְנוֹרָא· מַשְׁפִּיל גֵּאִים: וּמַגְבִּיהַּ שְׁפָלִים· מוֹצִיא אֲסִירִים· וּפוֹדֶה עֲנָוִים· וְעוֹזֵר דַּלִּים· וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו· תְּהִלּוֹת לְאֵל עֶלְיוֹן· בָּרוּךְ הוּא וּמְבוֹרָךְ· משֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה· בְּשִׂמְחָה רַבָּה· וְאָמְרוּ כֻלָּם:

מִי כָמֹכָה בָּאֵלִים יְיָ מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא:

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל שְׂפַת הַיָּם· יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל· קוּמָה בְּעֶזְרַת יִשְׂרָאֵל· וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל· גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל· בָּרוּךְ אַתָּה יְיָ· גָּאַל יִשְׂרָאֵל:

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן· גּוֹמֵל חֲסָדִים טוֹבִים· וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן· בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי· מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ· מְכַלְכֵּל חַיִּים בְּחֶסֶד· מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים· סוֹמֵךְ נוֹפְלִים· וְרוֹפֵא חוֹלִים· וּמַתִּיר אֲסוּרִים· וּמְקַיֵּם אֱמוּנָתוֹ

beloved people passed through the sea, but the waters covered their enemies, so that not one of them escaped. For this the beloved praised and glorified thee, O God! and the dearly beloved uttered psalms, songs, and praises; blessings and thanksgivings unto thee, O King! living and eternal God! high and exalted, great and tremendous! he delivereth prisoners, redeemeth the meek, and helpeth the poor; and who answereth his people, when they supplicate him. Praise be to the most high God! blessed and ever blessed be he.—Moses and the children of Israel, sang a song unto thee with great joy; and they all said.

מי כמכה Who is like unto thee, O Lord! among the mighty? Who is like unto thee, glorious in holiness, tremendous in praises, working miracles?

שירה חדשה Those that were redeemed, sang a new song unto thy great name; upon the sea-shore they all unanimously praised, and acknowledged thee King! and said, the Lord shall reign for ever and ever.

צור ישראל O thou, who art the Rock of Israel, arise, and help Israel: and redeem according to thy promise, Judah, and Israel. Our Redeemer, the Lord of Hosts! the Holy One of Israel is his name. Blessed art thou, O Lord! who hath redeemed Israel.

אדני שפתי תפתח O Lord! open thou my lips, and my mouth shall declare thy praise.

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, the great, mighty and tremendous God! the most High God! who bestoweth gracious favours; possessor of all things; who remembereth the piety of the patriarchs, and will in love send a Redeemer to their posterity, for the sake of his name. O King! thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. Who sustainest the living with beneficence, and with great mercy quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto

לִישֵׁנֵי עָפָר · מִי כָמוֹךָ בַּעַל גְּבוּרוֹת · וּמִי דּוֹמֶה לָּךְ · מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה · וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים : בָּרוּךְ אַתָּה יְיָ · מְחַיֵּה הַמֵּתִים :

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ · וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה · בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ :

אַתָּה בְחַרְתָּנוּ מִכָּל הָעַמִּים · אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ · וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת · וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ · וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ · וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ :

וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שבתות למנוחה ו] מוֹעֲדִים לְשִׂמְחָה · חַגִּים וּזְמַנִּים לְשָׂשׂוֹן · אֶת יוֹם [השבת הזה ואת יום] חַג הַשָּׁבֻעוֹת הַזֶּה וְזְמַן מַתַּן תּוֹרָתֵנוּ : [באהבה] מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם :

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ · וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ · וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם [השבת הזה וביום] חַג הַשָּׁבֻעוֹת הַזֶּה · זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה · וּפָקְדֵנוּ בוֹ לִבְרָכָה · וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים · וּבִדְבַר יְשׁוּעָה וְרַחֲמִים : חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ · כִּי אֵלֶיךָ עֵינֵינוּ · כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה :

וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת בִּרְכַּת מוֹעֲדֶיךָ · לְחַיִּים וּלְשָׁלוֹם · לְשִׂמְחָה וּלְשָׂשׂוֹן · כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ : [בשבת אלהינו ואלהי אבותינו רצה במנוחתינו] קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ · וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ · שַׂבְּעֵנוּ מִטּוּבֶךָ · וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ · וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת · וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ [באהבה וברצון]

thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to flourish! Thou art also faithful to revive the dead. Blessed art thou, O Lord! who revivest the dead.

אתה קדוש Thou art holy, and thy name is holy, and the saints praise thee daily. Selah. Blessed art thou, O Lord, holy God.

אתה בחרתנו Thou hast chosen us from all people; thou hast loved us, and hast delighted in us, and exalted us above all nations, and sanctified us with thy commandments, and brought us near unto thy service, O our King! and hast called us by thy great and holy name.

ותתן לנו And with love hast thou given us, O Lord, our God! [*on the sabbath, say,* sabbaths for rest, and] solemn days for joy; festivals and seasons for gladness; even *on the sabbath, say,* this day of rest, and] this day of the feast of weeks the season of the donation of our law; a holy convocation (in love) in commemoration of the departure from Egypt.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the son of David, thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of all thy people, the house of Israel, may ascend, come, approach, be seen, accepted, heard, visited, and remembered in thy presence for the obtaining a happy deliverance, with favour, grace, and mercy, to life, and peace, [*on the sabbath, say,* on this sabbath-day, and] on this day of the feast of weeks. O Lord our God! remember us thereon for good: visit us with a blessing, and save us to enjoy life; and with the word of salvation and mercy, have compassion, and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee; for thou, O God! art a merciful and gracious King!

והשיאנו O Eternal God! cause us to receive the blessing of thy solemn feasts, to a happy life, peace, joy, and gladness, as thou hast been pleased to declare that thou wilt bless us. [*On the sabbath, say,* our God, and the God of our fathers, be pleased to accept our rest.] O sanctify us with thy commandments; and let thy law be our portion. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to

בְּשִׂמְחָה וּבְשָׂשׂוֹן [שבת וּ] מוֹעֲדֵי קָדְשֶׁךָ׳ וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל אוֹהֲבֵי [נ״א מְקַדְּשֵׁי] שְׁמֶךָ׳ בָּרוּךְ אַתָּה יְיָ׳ מְקַדֵּשׁ [השבת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים׃

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם׳ וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ׳ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם׳ בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן׳ וּתְהִי לְרָצוֹן תָּמִיד׳ עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים׳ בָּרוּךְ אַתָּה יְיָ׳ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן׃

Bow and say,

מוֹדִים אֲנַחְנוּ לָךְ׳ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד׳ צוּר חַיֵּינוּ׳ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר׳ נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ׳ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ׳ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ׳ וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ׳ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם׳ הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ׳ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ׳ מֵעוֹלָם קִוִּינוּ לָךְ׃

מודים דרבנן׃

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ׃ אֱלֹהֵי כָל בָּשָׂר׳ יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ׳ עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּינוּ וּתְקַיְּמֵנוּ׳ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ׳ לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ׳ וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם׳ עַל שֶׁאֲנוּ מוֹדִים לָךְ׳ בָּרוּךְ אֵל הַהוֹדָאוֹת׃

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃

inherit [*on the sabbath, say,* with love and delight,] with joy and gladness, *on the sabbath, say,* the sabbath, and] thy holy festivals; and grant that all Israel, who sanctify thy name may rejoice thereon. Blessed art thou, O Lord! who sanctifieth [*on the sabbath, add,* the sabbath, and] Israel and the seasons.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house; so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth his divine presence unto Zion.

מודים We adore thee, for thou art the Lord our God, and the God of our ancestors, for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise for our life, which is delivered into thine hand, and for our souls which are deposited with thee, and for thy miracles which we daily experience, and for thy wonders and thy kindness, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים דרבנן

We adore thee, for thou art the Eternal! thou art our God and the God of our ancestors! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה ׃ בָּרוּךְ אַתָּה יְיָ ׃ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ בַּבְּרָכָה ׃ הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה ׃ הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ ׃ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁיךָ כָּאָמוּר ׃ יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ ׃ יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ ׃ יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ ׃ בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ ׃ כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ ׃ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בִּשְׁלוֹמֶךָ: בָּרוּךְ אַתָּה יְיָ ׃ הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם ׃ וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ ׃ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי ׃ וְכֹל הַחוֹשְׁבִים עָלַי רָעָה ׃ מְהֵרָה הָפֵר עֲצָתָם ׃ וְקַלְקֵל מַחֲשַׁבְתָּם עֲשֵׂה לְמַעַן שְׁמֶךָ ׃ עֲשֵׂה לְמַעַן יְמִינֶךָ ׃ עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ ׃ עֲשֵׂה לְמַעַן תּוֹרָתֶךָ ׃ לְמַעַן יֵחָלְצוּן יְדִידֶיךָ ׃ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

וכל החיים And all the living shall ever give thanks unto thee, and in truth praise thy name, God of our salvation, and our help for ever. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

אלהינו ואלהי Our God, and the God of our ancestors, bless us with that threefold blessing mentioned in the law, written by the hands of thy servant Moses, and pronounced by Aaron, and his sons, the priests, on thy sanctified people saying, the Lord bless and preserve thee! the Lord let his countenance shine upon thee, and be gracious unto thee! the Lord turn his countenance towards thee, and give thee peace!

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy, unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace, and may it please thee to bless thy people Israel at all times with thy peace. Blessed art thou, O Lord! who blesseth his people Israel with peace.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be thou silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand ; grant it for thy holyness; grant it for thy law! that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations, of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law. And there we will serve thee in reverence, as in ancient days, and in former years. And may the offering of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years.

THE READER'S REPETITION.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן· גּוֹמֵל חֲסָדִים טוֹבִים· וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה׃ מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן·

מִסּוֹד חֲכָמִים וּנְבוֹנִים· וּמִלֶּמֶד דַּעַת מְבִינִים· אֶפְתְּחָה פִּי בְּשִׁיר וּרְנָנִים· לְהוֹדוֹת וּלְהַלֵּל פְּנֵי שׁוֹכֵן מְעוֹנִים׃

קהל אֶרֶץ מָטָה וְרָעֲשָׁה· בְּסַהַר שְׁלִישִׁי הִתְגָּעֲשָׁה· גְּרִיָּה חַיָּתָם נִרְעֲשָׁה· דּוֹד בְּשׁוּרָהּ וַתִּתְרָעֲשָׁה׃ הוֹד אַפִּדְנוֹ נָטָה· וְעַל גַּבְנוּן אוֹתוֹ הִטָּה· זֶה סִינַי גֵּאוּת עָטָה· חִידָתוֹ עַל אֶבְרָה הוּעֲטָה׃ טוֹהַר צוּף שְׁלִישִׁי· יְשָׁרִים הִרְגִּיל לְפִלְשִׁי׃ חזן כָּתַב שָׁלִישִׁים שִׁלְשִׁי· לְעֵת גָּעָה בַּחֹדֶשׁ הַשְּׁלִישִׁי׃

קהל גּוֹרָלִי תְּמוֹךְ לְגוֹנְנִי· פֶּן בָּאתִי לְגַנִּי· חזן עֶזְרִי וּמָגִנִּי· בְּמָגִינוֹ לְגוֹנְנִי· בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם׃

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי· מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ· מְכַלְכֵּל חַיִּים בְּחֶסֶד· מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים· סוֹמֵךְ נוֹפְלִים· וְרוֹפֵא חוֹלִים· וּמַתִּיר אֲסוּרִים· וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר· מִי כָמוֹךָ בַּעַל גְּבוּרוֹת· וּמִי דּוֹמֶה לָּךְ· מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה· וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים׃

קהל מִן הָהָר לִמְעוֹנָיו· מִהֵר וְקָרָא לַעֲנָיו· נִקְדַּשׁ שִׁבְעָה בַּעֲנָנָיו· נָהֲגוּ לְפַעְנֵחַ לוֹ עִנְיָנָיו׃ שָׂר וְנֶאֱמָן כְּהוּשַׁת לַבַּיִת· שֵׁשׁ וָרֵץ שָׁלוֹל נְוַת בַּיִת׃ עוֹרוּ צָג בְּפַרְוָדוֹר הַבַּיִת· עֶלְיוֹנִים נָעֲלוּ בַּעֲדוֹ בַּיִת׃ פָּצוּ מָה אֱנוֹשׁ לְהִזָּכֵר בְּמַעֲלָה· פֵּאֵר

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, the great, mighty and tremendous God! the most High God! who bestoweth gracious favours; possessor of all things; who remembereth the piety of the patriarchs, and will in love send a Redeemer to their posterity, for the sake of his name. O King! thou art our Supporter, Saviour, and Shield

מסוד חכמים According to the institution of the wise and intelligent, and their instructive knowledge, will I open my mouth, with song, and laud, to give thanks and sing praise in the presence of him who dwelleth in the highest heavens.

ארץ The earth shook and quaked; in the third month it was seized with trembling, and was anxious for the lives of its inhabitants; it beheld my beloved God, and was moved. He bowed his glorious palace, and inclined it on the summit of the mount Sinai: even this Sinai he made triumphant when he bore the law on his arm. The pure prophetical prince, revealed me, and made me familiar to the upright nation; and divided me into three parts, when the third month drew nigh.

גורלי He supported and shielded me with the law for my lot: he said, I came to my garden; he is my help and shield, he takes me into his protection. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. Who sustainest the living with beneficence, and with great mercy quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to flourish! Thou art also faithful to revive the dead.

מן From the mount he suddenly called Moses to his heavenly abode; he, that is sanctified in the seven heavens; he led him to reveal to him the mysteries of the law. When he was appointed a faithful prince in the house of God, he rejoiced, and was glad in taking for a spoil what dwelt in his house; while he yet stood in the porch of heaven, they (the angels) locked the doors against him. They said, what is mortal man, to be noticed in such a high degree, as to bring down from above

מִבְטָחָה לְהוֹרִיד מִמַּעֲלָה · חזן צָעַד וְגָבַר וְעָלָה וְנִתְעַלָּה · צִוָּה צוּר לְצִיר עֲלֵי וְגַשׁ וַעֲלֵה : קהל אֱלֹהִים הִזִּיל מִשְּׁחָקִים · חזן כְּטַל אִמְרֵי חֻקִּים · מִמֶּרְחָקִים נְקוּקִים יְקִים : בָּרוּךְ אַתָּה יְיָ · מְחַיֵּה הַמֵּתִים :

קהל קָדוֹשׁ הוֹפִיעַ מִפָּארָן · רָד בְּאַלְפֵי שִׁנְאָן · סִין הֵשִׁית שַׁאֲנָן · וְדָתוֹ בּוֹ שִׁנֵּן : רָם רָד בְּמֶרְכָּבוֹת · בְּעֶשְׂרִים וּשְׁנַיִם אַלְפֵי רְבָבוֹת · לְהַכְתִּיר מַטֶּה סָפוּר בְּעֶשְׂרִים וּשְׁנַיִם אָלֶף : שִׁנֵּן בְּפָארָן וְשֵׂעִיר · וְאוֹתָם אֵל הִסְעִיר : וְאָתָה מֵרִבְבֹת קֹדֶשׁ · אֲדֹנָי בָם סִינַי בַּקֹּדֶשׁ : חזן תּוֹרָה חִנְּכִי · תּוּשִׁיָּה אִנְּכִי · תַּכְלִית פֵּץ אָנֹכִי · לָכֵן פָּתַח בְּאָנֹכִי :

יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ :

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל אֵל נָא :

קהל אָנֹכִי בְּשֵׁם אֵל שַׁדַּי · שַׁחְתִּי מֵאָז לְעוֹלָמִי דַי · וּבְבָשָׁן בֵּאַרְתִּיו בְּפֵרוּשׁ לִידִידַי · כְּשֶׁקִּבְּלוּ עוֹל מַלְכוּתִי עֲבָדַי · הִשָּׁמֶר לֹא יִהְיֶה לְךָ אֵל אַחֵר מִבַּלְעָדַי · לֹא תִשָּׂא שֵׁם לַשָּׁוְא וְתִנָּקֶה עָדַי · זָכוֹר וְשָׁמוֹר כִּי הֵם שְׁנֵי עֵדַי · כַּבֵּד הוֹרֶיךָ כִּי כְּבוֹדָם כְּבוֹדִי · לֹא תִרְצָח מְתוֹאַר מַעֲשֵׂה יָדַי · לֹא תִנְאָף אַף בְּסָפֵק פֶּן תֵּעָנֵשׁ בְּוַדַּאי · לֹא תִגְנֹב וְתִתְבָּרֵךְ עַד בְּלִי דַי · לֹא תַעֲנֶה עֵדוּת שֶׁקֶר בְּעָדַי · לֹא תַחְמֹד כִּי אִם מַחֲמַדַּי · אֵלֶּה הֵם סוֹדַי · מוֹרֵי שְׂרִידַי · מוֹעֲדֵי פְקוּדַי · סַהֲדֵי מְעִידַי · רְאוּ כִּי אֵין בִּלְעָדַי · וַאֲנִי אֵל שַׁדָּי :

the glorious security? But he stepped forward, and prevailed against them, and was applauded; the Creator commanded his messenger to ascend, when he drew nigh, and ascended God caused the words of his statutes to drop from heaven, as the dew, with which he will reanimate even those who sleep in the clefts of the rock (the dead). Blessed art thou, O Lord! who revivest the dead.

קדוש The holy one shone from Paran, and descended with thousands of angels; he caused Mount Sinai to be tranquil when he taught the law thereon. The Most High came down with two and twenty thousand angels, to crown the tribe whose number was also twenty-two thousand. He shewed his law in Paran and Seir, and when they refused to accept it, God scattered them. Then he came with myriads of holy angels; the Lord was majestic among them on mount Sinai; he trained me to the law, with its wisdom he guided me; his promise to Abraham he concluded with the word אנכי (I): he therefore began the decalogue with the word אנכי (I am).

The Lord reigneth for ever; thy God, O Zion! unto all generations. Hallelujah!

But thou, Most Holy! abidest among the praises of Israel; we supplicate thee, O Omnipotent!

אנכי I spake to the patriarchs by the name of Almighty God, and said to my world aforetime, it is sufficient; and on mount Sinai, I explained it (my name) to my beloved people, when they willingly submitted to my dominion, saying, beware that thou have no other God besides me. Thou shalt not take my name in vain, and be accounted guiltless before me. Remember, and keep (the sabbath) for they are my two witnesses. Honour thy parents; for they who honour them, honour me. Thou shalt not even be suspected of committing adultery, lest thou be punished assuredly. Thou shalt not steal, then shalt thou be blessed, until there be not sufficient room to store it. Thou shalt not bear false witness against those who are the witnesses of my unity. Thou shalt not covet any thing, but my desirable things: these are the elements of my laws and commandments; they bear testimony of me, and instruct that there is none besides me, and that I am the Almighty God.

קהל ויחן חַי וְקַיָּם נוֹרָא וּמָרוֹם וְקָדוֹשׁ:

אָז בִּכְתַב אַשּׁוּרִית· וּבִלְשׁוֹן עִבְרִית· וּבְדִבּוּר מִצְרִית· הִנְחַלְתָּ לְבַת עִבְרִית: לְאָלֶף הִקְדַּמְתָּ בֵּית בִּיצִירַת בְּרֵאשִׁית· כִּי הוּכַן מֵאָז לְמַתַּן קִנְיַן רֵאשִׁית: עוֹלָם הוּכַן בְּאוֹת שֵׁנִי· כִּי יֵשׁ עוֹלָם שֵׁנִי· אָנֹכִי בְּאוֹת רִאשׁוֹן כִּי הוּא אֶחָד וְאֵין שֵׁנִי: זָע אָלֶף וַיֵּרֶא מוּל כִּסֵּא עֶשְׂרִים וְשִׁשָּׁה דוֹרוֹת· עַד שֶׁנִּתַּן תְּחִלָּה לַדִּבְּרוֹת· רוֹן דַּת אָנֹכִי בִּכְתַב נוֹטַרְיְקוֹן נַחְבִּית· אָנֹכִי אֲנָא נַפְשִׁי כְּתָבִית יְהָבִית: בֵּיאֲרָהּ לְעַמּוֹ פָּנִים בְּפָנִים· וְעַל כָּל נְקֻדָּה וּנְקֻדָּה תִּשְׁעִים וּשְׁמֹנָה פָּנִים: יָהּ רָאָה וַיְסַפְּרָהּ· הֱכִינָהּ וְגַם חֲקָרָהּ· לְאוֹהֲבֶיהָ וּלְשׁוֹמְרֶיהָ וַיְשַׁנֶּהָ וַיִּתְמְרָהּ: רוּשָׁם לְמַפְרֵעַ אוֹתוֹתַי מַאֲמָרֶיהָ· יְהִיבָה כְּתִיבָה נְעִימִים אֲמָרֶיהָ: בִּשְׁנַיִם הָרִאשׁוֹנִים חַיָּתָם עֲלֵפָה· כִּי הִסְכִּיתוּם מִפֶּה אֶל פֶּה: יִשָּׁקֵנִי מִנְּשִׁיקוֹת וְלֹא כָּל נְשִׁיקוֹת· סָחוּ אֶל יֶרֶד אוֹתָם· מִיֵּין הָרֶקַח לְהַשְׁקוֹת: קְצוּבוֹת וּנְעִימוֹת· וּפֶתִי מַחְכִּימוֹת· רְשׁוּמוֹת וַחֲתוּמוֹת פְּתוּחוֹת וּסְתוּמוֹת: לְעַם אֲשֶׁר אָהֵב· בְּחִבָּא יָהֵב· וְהִנְחִיל נֶחֱמָדִים מִזָּהָב· לְעַם לוֹ מוּאֳהָב: יָהּ שׁוֹכֵן עֲרָבוֹת· רָד לְהַנְחִיל רְבָבוֹת· בְּעֶשְׂרִים וּשְׁנַיִם אֶלֶף מֶרְכָּבוֹת· אֲשֶׁר מֵאֵשׁ וָשֶׁלֶג חֲצוּבוֹת: רַחוּם הַדָּר בַּשְּׁחָקִים· יָסַד עֹז מִפִּי עוֹלְלִים וְיוֹנְקִים· וּבִזְכוּת אַפְסֵי אֶרֶץ הֵקִים· זָהַר תּוֹרוֹת וְחֻקִּים:

אֵל נָא לְעוֹלָם תּוּעֲרָץ· וּלְעוֹלָם תּוּקְדָּשׁ· וּלְעוֹלְמֵי עוֹלָמִים תִּמְלוֹךְ וְתִתְנַשָּׂא: הָאֵל מֶלֶךְ נוֹרָא מָרוֹם וְקָדוֹשׁ· כִּי אַתָּה הוּא מֶלֶךְ מַלְכֵי הַמְּלָכִים· מַלְכוּתוֹ נֶצַח· נוֹרְאוֹתָיו שִׂיחוּ· סַפְּרוּ עֻזּוֹ· פָּאֲרוּהוּ צְבָאָיו: קַדְּשׁוּהוּ רוֹמְמוּהוּ· רוֹן שִׁיר וָשֶׁבַח· תּוֹקֶף תְּהִלּוֹת תִּפְאַרְתּוֹ:

חי O thou who livest, and existest eternally; and art tremendous, exalted, and holy.

אז In the Assyrian character, the Hebrew language, and the Egyptian dialect, didst thou cause the Hebrew daughter (the nation) to inherit thy law. Thou didst cause the Beth to precede the Aleph in the beginning of the creation ; because the Aleph was ordained from all antiquity, for the delivery of the purchase of the first created thing. The world was established with the second letter, to inform us, that there is a second world; but אנכי (I am) begins with the first letter; to shew that he is one, and that there is not a second. He explained it (the law) to his people face to face; and on every point are ninety-eight explanations. The Lord saw and declared it; he prepared it, and also searched it, for those that love and keep it; and taught it sweetly to them. If it is noted backwards, its letters form the following sentence, the words of the writing that was given, are pleasant. On the delivery of the two first commandments, their souls fainted; for they heard them from the mouth of God, it therefore is said, he kissed me with some of his kisses, but not all his kisses. They then spake to Moses, desiring him to cause them to drink of the spiced wine. The precepts are limited and beautiful; they make the simple wise; some are sealed, and some are noted; some sections are open, and some are closed. With love he gave the law to those that he loved; and caused the people beloved by him, to inherit that which is more precious than gold. The Lord who dwelleth above the heavens, came down with two and twenty thousand angels, formed of fire and snow, to cause the ten thousands of Israel to inherit the law. The Most Merciful, who dwelleth above the skies, ordained strength out of the mouths of babes and sucklings; and for their merit, he etablished the ends of the earth; and admonished them to observe his laws and statutes.

אל נא O God! who art ever reverenced, and ever sanctified, mayest thou reign and be extolled for ever and ever; O God! the King, tremendous, exalted, and holy; for thou art the King of kings, whose kingdom is eternal; speak ye of his tremendous acts; declare his might; glorify him: and sanctify him; extol him with joyful song and praise, even the mighty praises of his glory.

THE ARGUMENT.

The Law glories in its antiquity, and exalted degree; it shews the reason why it was not given to Adam, nor to Noah, nor to the Patriarchs, save to Moses. It also mentions the disputation that took place on this occasion; as if God had been willing to give it to each of them; and therefore makes mention of their merits, yet doth it object to them; but the subject matter of the objection is omitted as will be seen in the stanzas, ע פ צ ק ר something similar to which will be found in the Poem beginning שעשוע יום יום.

וּבְכֵן יְיָ קָנָנִי רֵאשִׁית דַּרְכּוֹ :

יְיָ קָנָנִי רֵאשִׁית דַּרְכּוֹ :

אַלְפַּיִם שָׁנָה נִמְתַּקְתִּי בְּחִכּוֹ · עַד לֹא מַדַּד עוֹלָם רָחְבּוֹ וְאָרְכּוֹ · בְּטֶרֶם מָתַח רוּם עַד כֹּה וְעַד כֹּה · וְקֶדֶם הֵכִין בָּם רֶכֶב אַרְתַּכּוֹ · אֲנִי הָיִיתִי מִשְׁתַּעֲשַׁעַת עַל בִּרְכּוֹ · מְשַׂחֶקֶת לְפָנָיו לְהַלְלוֹ וּלְבָרְכוֹ · מְשַׂחֶקֶת בְּתֵבֵל אוֹתִי אָיוֹם בְּעָרְכּוֹ · לְהוֹדִיעַ לַכֹּל כִּי אֵין כְּעֶרְכּוֹ : (וָאֶהְיֶה אָמוֹן אֵצֶל אָדוֹן · וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם · מְשַׂחֶקֶת עַד זֶה הַיּוֹם :)

קֶדֶם מִפְּעָלָיו מֵאָז · בְּטֶרֶם קַדְמוֹנִים קִדַּמְתִּי מֵאָז · קֶדֶם עַמּוּדֵי רוּם הָיִיתִי עַמּוּד מֵאָז · קֶדֶם פָּעַל יְסוֹד הָיָה יְסוֹדִי מֵאָז · קֶדֶם אֶבֶן פִּנָּה הָיִיתִי אֶבֶן פִּנָּה מֵאָז · קֶדֶם כָּל נְסִיכִים הָיִיתִי נְסוּכָה מֵאָז · (וּבִהְיוֹת עוֹלָם מַיִם בְּמַיִם הָיִיתִי חֲקוּקָה מֵאָז) · וּבִהְיוֹת עוֹלָם תֹּהוּ וָבֹהוּ הָיִיתִי כְּנֵר מֵאָז · וּבִהְיוֹת חוֹשֶׁךְ עַל פְּנֵי תְהוֹם הָיִיתִי כִּמְנוֹרָא מֵאָז · קֶדֶם כָּל אֵלֶּה הוּא וַאֲנִי הָיִינוּ מֵאָז :

מֵעוֹלָם נִסַּכְתִּי מֵרֹאשׁ · גְּזֵרָה שָׁוָה גָּזַר בִּי מֵרֹאשׁ · לַחֲקוֹר וְלִדְרוֹשׁ · הַכֹּל מֵרֹאשׁ · מִי יַעֲלֶה בְּרֹאשׁ · מִי יִהְיֶה בְּרֹאשׁ · מַה שֶׁהָיָה מֵרֹאשׁ · הוּא שֶׁיִּהְיֶה בְּסוֹף לְרֹאשׁ · נְסִיכֵי אָדָם נָסְכוּ בִּי מֵרֹאשׁ · וְנִסַּכְתִּי לְמַלְכִּי הַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ :

THE ARGUMENT.

The Law glories in its antiquity, and exalted degree; it shews the reason why it was not given to Adam, nor to Noah, nor to the Patriarchs, save to Moses. It also mentions the disputation that took place on this occasion; as if God had been willing to give it to each of them; and therefore makes mention of their merits, yet doth it object to them; but the subject matter of the objection is omitted as will be seen in the stanzas, ע פ צ ק ר something similar to which will be found in the Poem beginning שעשוע יום יום.

ובכן And thus it is said, the Lord possessed me in the beginning of his way.

יי The Lord possessed me in the beginning of his way. Two thousand years before the creation of the world I was sweet to his palate; before that he measured the length and the breadth of the world; before he spread out the heavens to their extent, and before he prepared his throne in them, I was delighted on his knee, rejoicing before him, to praise and bless him; I rejoiced in the world, when the tremendous God had appointed me to make known to all, that there was none like him; and I was brought up near the Lord, and was his delight daily, rejoicing before him to this day.

קדם Long before any of his works, and long before the ancient things, I existed; long before he formed the pillars of heaven I was a pillar; long before the corner stone was laid, I was the corner stone, long before there were any princes, I was appointed! and when the world was water, I existed; and while the world was a chaos, I was then as a light; and when darkness was on the face of the deep, I was long before as a lamp; before all these, I had been with him of old.

מעולם I was ever appointed from the beginning; a decision deduced from an agreement, or equality of texts, was ordained by me from the beginning; to search and to seek all from the beginning; who shall arise first, what generation shall exist first; he who was from the beginning, will at the end be the first; the princes of mankind were appointed by me from the beginning; and I was appointed by my King, who is exalted as Supreme above all.

וּמִגִּבְעוֹתַי לְגִבְעוֹת עוֹלָם דִּלַּגְתִּי · וּמִגִּבְעוֹת עוֹלָם לְגִבְעַת סִינַי נִגְבַּלְתִּי :

עַד לֹא עָשָׂה אֶרֶץ וְחוּצוֹת · טַבּוּר הָאָרֶץ וְטַבּוּר חוּצוֹת · טַבּוּרִי הָיָה מִשְׁתִּית אֶרֶץ וְחוּצוֹת · וּמִשְׁתִּית טַבּוּרִי הוּשְׁתוּ אֶרֶץ וְחוּצוֹת · מֵחֵיקִי אֶל חֵיק הָאָרֶץ וּמֵחֵיק הָאָרֶץ אֶל חֵיק חוּצוֹת · וּמִמַּשְׁתִּיתִי הָיָה מַשְׁתִּית הָאָרֶץ וְחוּצוֹת · כְּפִי תַחֲרָא בֵּין אֶרֶץ וְחוּצוֹת :

וְרֹאשׁ עַפְרוֹת תֵּבֵל · יְצִיר אֲשֶׁר יָצַר רֹאשׁ עַפְרוֹת תֵּבֵל · כְּחַלָּה מֵעִסָּה הִפְרִישָׁם לְתֵבֵל · וּמִזְבַּח אֲדָמָה הָיָה רֹאשׁ לְתֵבֵל · מִמֶּנּוּ הֵצִיק מְצוּקֵי תֵבֵל · וַיָּשֶׁת עֲלֵיהֶם תֵּבֵל · כִּתְרוּמָה הוּרַם רֹאשׁ עַפְרוֹת תֵּבֵל · מִגּוּשֵׁי הוּשְׁלַךְ עָפָר לְתֵבֵל · הוּא הָיָה רֹאשׁ עַפְרוֹת תֵּבֵל :

בַּהֲכִינוֹ שָׁמַיִם שָׁם אָנִי · כְּאֹהֶל עֵת טֶרֶם מְתָחָם יוֹתֵר מֵהֶם מְתָהַנִי · כַּדּוֹק עֵת טֶרֶם נְטָם אֶצְלוֹ נְטָנִי · בִּימִין טֶרֶם טִפְּחָם מִימִינוֹ אֵשׁ דַּת טִפְּחַנִי · בַּזֶּרֶת אֲשֶׁר תִּקְנָם בָּהּ תִּקְנַנִי · וְאֶצְבְּעוֹת טֶרֶם קְבָעָם בְּאֶצְבְּעוֹתָיו קְבָעַנִי · וְעֵת אֲשֶׁר פֵּרְשָׂם כְּאֹהֶל כִּירִיעָה פֵּרְשַׂנִי · וְלִירִיעוֹתָם אָמַר דַּי וְלִירִיעוֹתַי לֹא אָמַר דַּיֵּנִי :

בְּחֻקּוֹ חוּג עַל פְּנֵי תְהוֹם · לְמַעֲנִי חָק שְׁלֹשָׁה חֻקִּים עַל רוּם וְעַל תַּחַת וְעַל תְּהוֹם · בְּשׂוּמוֹ לַיָּם חֻקּוֹ חֻקִּי חָג עַל פְּנֵי תְהוֹם · בְּחֻקּוֹ אֶבֶן שְׁתִיָּה עַל פְּנֵי דַּלְתוֹת תְּהוֹם · בְּחֻקּוֹ לִוְיָתָן עַל דַּלְתוֹת תְּהוֹם · בְּחֻקּוֹ אֶבֶן פִּנָּה שֶׁלֹּא יָצִיף לְעוֹלָם תְּהוֹם · בְּחֻקּוֹ חוּג חֻקִּי כָּבוּשׁ עַל תְּהוֹם :

בְּאַמְּצוֹ שְׁחָקִים מִמַּעַל · מִתְאַמֶּצֶת הָיִיתִי בִּמְרוֹמֵי מַעַל · בְּאַמְּצוֹ עֲרָבוֹת לִרְכוּבוֹ · הָיִיתִי רְכוּבוֹ · בְּאַמְּצוֹ שְׁחָקִים לְעֻזּוֹ ·

righteousness was I exalted; and every hill and mount was preceded by my heights; and from my heights to the heights of the world did I leap; and from the heights of the world to the heights of mount Sinai was my bound.

עד Before he made the holy land, and other countries, even the navel of that land, and the navel of other countries, my navel was founded; and from the foundation of my navel were they all founded; from me he founded that land, and from that land he founded all the other countries; and from my foundation, they are all founded, as the mouth of an habergeon, between that land, and other countries.

וראש And before he had formed the principal creature, from the highest dust of the world, as the cake from the dough did he separate him from the world; for the altar of earth was the principal of the world; from him preceded those that were like the pillars of the earth, and on them he founded the world: as the heave-offering was he heaved up from the highest dust of the earth; from my clod, dust was cast from the world: for it was the highest dust of the world.

בהכינו When he fashioned the heavens, I was there; long before the time that he spread them out, he spread me out; before the time that he extended them as a thin veil by him, he extended me; before that his right hand spanned the heavens, his right hand spanned me a fiery law; with the span that he prepared them, he prepared me; and before that his fingers fixed them, he fixed me; and at the time that he spread them out as a tent, he extended me also; to their extension he set limits, but to my extension he set no bounds.

בחקו When he set a compass upon the face of the abyss, for my sake he formed three decrees, for the height of heaven, the depth of the earth, and of the abyss: when he gave his decree to the sea, he set my compass upon the face of the abyss: when he fixed the foundation stone upon the face of the doors of the abyss; when he pourtrayed leviathan on the gates of the abyss; when he fixed the corner stone, that the abyss should not overflow the world; when he set a compass, my decree subdued the abyss.

באמצו When he strengthened the skies above, I was strengthened in the high heavens; when he established the heavens for his throne, I was his throne; when he strengthened the skies for his strength, I was his strength: when he

הָיִיתִי מָעֻזּוֹ · בְּאָמְצוֹ מְעוֹנָה בִּזְרוֹעוֹ · הָיִיתִי כְּקָמִיעַ עַל זְרוֹעוֹ · בְּאָמְצוֹ זְבוּל לְקָדְשׁוֹ · הָיִיתִי זְבוּלָה בְּשֵׁם קָדְשׁוֹ · בְּאָמְצוֹ עֲרָפֶל תַּחַת רַגְלָיו · הָיִיתִי מִשְׁתַּעֲשַׁעַת עַל אַרְכּוּבוֹת רַגְלָיו · בְּאָמְצוֹ שָׁמַיִם וּשְׁמֵי הַשָּׁמַיִם · וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם · בְּאָמְצוֹ כָּל אֵלֶּה אִמְצַנִי נוֹטֶה שָׁמַיִם :

בַּעֲזוּז עֲינוֹת תְּהוֹם · נֶעֱזָזָה מַעֲיָנֵי מִמַּעְיְנוֹת תְּהוֹם · נִתְעַזְּזוּ מֵימֵי מִמֵּימֵי תְהוֹם · טֶרֶם נֶעֶזְזוּ עִזִּים עַזָּה הָיִיתִי עַל תְּהוֹם · בְּשׂוּמוֹ לַיָּם חֻקּוֹ · שָׂם עֲלֵיהֶם חֻקִּי · וּמַיִם לֹא יַעַבְרוּ פִּיו · כֵּן לֹא יַעַבְרוּ עַל פִּי · וְנִשְׁתַּכְלֵל עוֹלָם בְּמַאֲמַר פִּי · שֶׁהָיִיתִי בְּפִיו :

בְּחוּקוֹ מוֹסְדֵי אָרֶץ · סָר בְּמוּסָדֵי מוֹסְדֵי אָרֶץ · הַמָּה הַיּוֹצְרִים הַיְצוּרִים אֲשֶׁר בָּאָרֶץ · וְיוֹשְׁבֵי נְטָעִים נְטִיעַת שׂוֹרֵק בָּאָרֶץ · לִנְטוֹעַ שָׁמַיִם וְלִיסוֹד אָרֶץ · וּגְדֵרָה נַעֲשֵׂיתִי גָּדֵר בָּאָרֶץ · וְעִם הַמֶּלֶךְ בִּמְלַאכְתּוֹ מָלַךְ כִּי מֶלֶךְ עַל כָּל הָאָרֶץ · הִמְלִיכַנִי וְהִמְלַכְתִּיו עַד לֹא שָׁמַיִם וָאָרֶץ · וּמִיּוֹם דִּבֵּר וַיִּקְרָא אָרֶץ : קָרָא לִי רָאשֵׁי דוֹרוֹת הָאָרֶץ : קָרָא לְאָדָם הַנּוֹצָר מֵאָרֶץ · קָרָה לְנוֹחַ אִישׁ צַדִּיק בָּאָרֶץ · קָרָא לְאַבְרָהָם מֵאֲצִילֵי אָרֶץ · קָרָא לְיִצְחָק הַזּוֹרֵעַ בָּאָרֶץ · קָרָא לְיַעֲקֹב הַנֶּחְתָּם בִּשְׁמֵי עָרֶץ : קָרָא לִשְׁבָטִים לִקְדוֹשִׁים אֲשֶׁר בָּאָרֶץ · וְעַל כָּל אֶחָד וְאֶחָד שְׁאָלַנִי יוֹצֵר הָאָרֶץ :

עָמַד אָדָם רֹאשׁ לִנְשָׁמוֹת · זֶה סֵפֶר תּוֹלְדוֹת אָדָם רְשׁוּמוֹת · וְאָמַר אֵלֶיהָ הִנֵּה זֶה חָכָם מָלֵא חָכְמוֹת · בְּצֶלֶם וּבִדְמוּת אוֹתוֹ לְדַמּוֹת · כְּאַחַד מִמֶּנּוּ מְעוּלָּה בְּאֵימוֹת · וּמוֹרָאוֹ עַל חַיּוֹת וּבְהֵמוֹת · וְכֻלָּם יְצַרְתִּי עָלַי אֲדָמוֹת : וּבְדַעְתּוֹ קָרָא לָהֶן שֵׁמוֹת · וְאַחֲרֵי כֵן קָרָא שְׁמִי הַנִּכְבָּד וְהַנּוֹרָא בַּשֵּׁמוֹת :

strengthened his habitation with his mighty arm, I was as an amulet on his arm; when he strengthened his dwelling to sanctify it, I dwelt with his holy name; when he strengthened the heavens that are under his feet, I was dandled on his knees; when he strengthened the heavens, and the heaven of heavens, and the waters that are above the heavens; when he established all these, he that extended the heavens, established me.

בעזוז When he strengthened the fountains of the abyss, my springs were stronger than the springs of the abyss; for my waters were strong before the waters of the abyss; and before they were strengthened, I was strong over the abyss: when he set bounds to the sea, he set my decree upon them: and as the waters should not pass his commandment, so were they not to pass my commandment: the world was founded by the words of my mouth, for my words were in his mouth.

בחקו When he appointed the foundations of the earth, with my foundation, he founded the foundations of the earth; which are the righteous, that were formed in the earth; and they that dwelt among plants, even the plant of a noble vine: therewith to extend the heavens, and found the earth; for I was made a fence to fence the earth: and I was with the king in his work, when the sovereign of all the earth consulted me: he caused me to reign, and I acknowledged his sovereignty before heaven and earth existed: and from the day that he spake, and called the earth into existence, and called me as the principal of all the generation of the earth. He called *before me,* Adam, who was formed of the earth; he called Noah, who was a righteous man in the earth: he called Abraham, who was of the nobles of the earth: he called Isaac who sowed in the earth; he called Jacob, who is sealed in the mighty heavens; he called the holy tribes that were in the earth; and concerning every one of them was I asked by the Creator of the earth.

עמד *Then* stood up Adam, the first of *created* souls, as in this book of the generations of noted men: and *the Lord* said unto her, behold, this is a wise man, full of wisdom; being like to one of the angels of high degree, whose fear and dread is on the beasts and cattle, of all which I have created on earth: and by his knowledge he gave names to them: after which, he called me by my honoured and glorious name.

Here the stanzas of the letter ע are omitted.

פֵּרַשׁ זֶה סֵפֶר תּוֹלְדוֹת אָדָם · וְנִמְצָא דוֹר שְׁלִישִׁי דָּחוּף מִבְּנֵי אָדָם · כְּהוּחַל ׀ לִקְרוֹא בְּשֵׁם מַעֲשֵׂה יְדֵי אָדָם · וְקָם דּוֹר עֲשִׂירִי מְקַלְקֵל בָּאָדָם · וַיִּרְאוּ בְּנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם · וַיַּרְא יְיָ כִּי רַבָּה רָעַת הָאָדָם · וַיֹּאמֶר יְיָ אֶמְחֶה אֶת הָאָדָם · לוּלֵי נוֹלַד אִישׁ צַדִּיק בָּאָדָם · זֶה יְנַחֲמֵנוּ אוֹמְרִים מִלְמַעְלָה פְּנֵיהֶם פְּנֵי אָדָם · וּלְמַטָּה אוֹמְרִים זֶה יְנַחֲמֵנוּ בְּנֵי אָדָם · וְאָמַר אֵלֶיהָ הִנֵּה זֶה אָדָם תַּחַת אָדָם · וּמָצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם :

Here the stanzas of the letter פ are omitted.

צָץ מִמִּזְרָח וְכַשַּׁחַר עָלָה · וְנִקְרָא עַיִט פּוֹרֵחַ עַל פְּנֵי מַעְלָה · אָב הֲמוֹן נִקְרָא וְנִתְעַלָּה · וּבְעֶשֶׂר נִצְרַף וְלֹא נִמְצָא בוֹ עַוְלָה · עֲבוֹדָה זָרָה עַל יָדוֹ בָּטְלָה · וְקֵרֵב רְחוֹקִים לִזְכוּת מְנֻטָּלָה · הִכִּירַנִי וְהִכַּרְתִּיו בְּאַהֲבָה כְלוּלָה · כְּדֵי הוּא לָךְ לְשֵׁם וְלִתְהִלָּה · לִשְׁמוֹר מִצְוֹתֶיךָ יוֹמָם וָלַיְלָה · דּוֹרוֹת אֲשֶׁר לְפָנָיו לֹא זָכוּ לְמִילָה · וּמֵעֵת נִתְחַתְּמָה בוֹ נִתְמַנָּה רֹאשׁ לְכָל תְּפִלָּה :

Here the stanzas of the letter צ are omitted.

קָרְבָּן שָׁלֵם יְחִידוֹ נִמְצָא · כְּטֶנֶא בִּכּוּרִים אָז נִרְצָה · כְּשֶׂה לָטֶבַח רָץ בִּמְרוּצָה · שְׁלשָׁה יָמִים טוֹרֵף וְנַפְשׁוֹ לֹא קָצָה · הִוָּעֲצִי נָא עַמִּי דַּת מוּעָצָה · וְלִקְחִי אוֹתוֹ לְחַפַּת עֲלִיצָה · לָשׂוּחַ בַּשָּׂדֶה לִקְרָאתְךָ יָצָא · וּלְמַעֲנוֹ אֶרְאֶלִּים מִמְּחִיצָה · מַה צָּעֲקוּ חוּצָה :

Here the stanzas of the letter ק are omitted.

רָחַק אִישׁ שָׂדֶה וְקָרֵב אִישׁ תָּם · יוֹשֵׁב אֹהָלִים בְּאָהֳלֵי רוּם נֶחְתָּם · וְגַם בַּמֶּרְכָּבָה תָּאֳרוֹ נֶחְתָּם · עוֹלִים בְּמַעֲלוֹתָם וְיוֹרְדִים

פרש *When* he explained this book of the generation of man: he found that the third generation was thrust out from man: when they began to call by the name of God, the work of the hands of man; the tenth generation also rose up, and corrupted their ways among men: when the sons of God saw the daughters of man; and he saw that the evil of man was great: and the Lord said, I will destroy the man; were it not that a righteous man (Noah) was born among men; this shall comfort us, said they above, whose faces are as the face of man, and below they said, this shall comfort us among the children of man; then he said unto her, lo, this is man instead of man; and shall find grace, and good understanding, in the sight of God and man.

צץ He (Abraham) sprung up from the east, and rose as the morning; he was compared to an eagle that soars on high; he was exalted and called the father of a multitude, and was tried ten *times*, and no iniquity was found in him: he caused the worship of idols to cease; and meritoriously brought those that were cast far off, near to the worship of God; he knew me, and I knew him with perfect love; *the Lord therefore sa'd to me*, he is worthy of thy name and praise, to observe thy commandments day and night: for the preceeding generations did not merit circumcision; but from the time that he was seated therewith, he was appointed the principal of prayer.

קרבן His only son (Isaac) was considered as an whole burnt offering; as the basket of first fruits was he accepted; as a lamb to the slaughter, he ran hastily; for three days was he troubled *in mind*, yet did his soul not revolt; *therefore*, behold, take counsel of me, thou law of counsel, and take him to the joyful *nuptial* canopy; to meditate in the field, and went forth to meet thee; and for his sake, the angels from their retirement cried aloud bitterly.

רחק He (Isaac) removed the man of the field (Esau) *from the blessing*, and brought the perfect man (Jacob) near *thereto;* he that dwelt in the tents, and was sealed in the heavenly tents, as is his form in the celestial throne; of which, the angels who ascended and descended, in surprise exclaimed, the form

בִּירִידָתָם · תְּמֵהִים עַל מַרְאֶה זֶה חוֹתָם · וְאוֹמֵר אֵלֶיהָ הִנֵּה זֶה חוֹתָם יָפֶה מִכָּל חוֹתָם · חוֹתָמוֹת שְׁנֵים עָשָׂר נֶהְתְּמוּ מִזֶּה חוֹתָם · בְּטַבַּעַת הַמֶּלֶךְ טְבוּעִים בְּאֶחָד חוֹתָם · עַל לֵב וְעַל זְרוֹעַ לְמַעֲנָךְ חָתַמְתִּי חוֹתָם :

Here the stanzas of the letter ר are omitted.

שָׁלְמוּ כָּל אֵלֶּה בַּעֲמוֹד עַם עוֹלָם · כְּשָׁלְמוּ אַלְפַּיִם עַד שֶׁלֹּא נִבְרָא עוֹלָם · וְאַלְפַּיִם וְאַרְבַּע מֵאוֹת וְאַרְבָּעִים וּשְׁמֹנָה שָׁנָה מִשֶּׁנִּבְרָא עוֹלָם · אָמְרָה תוֹרָה זֶה מֹשֶׁה אֲשֶׁר נִקְרָא עָנָיו מֵעוֹלָם · וַיְדַבֵּר יְיָ אֶל מֹשֶׁה אֲשֶׁר נִכְתָּב מֵעוֹלָם · הוּא יִירָשִׁי מוֹרָשַׁת עוֹלָם · וְהוּא יִקָּחִי מַתְּנַת עוֹלָם · וְכָל בָּאֵי עוֹלָם · יַאֲמִינוּ בוֹ לְעוֹלָם :

תּוֹלְדוֹת רוּם וְתַחַת בְּהִזְדַּעְזְעָם · וּבְשִׁבְעָה קוֹלוֹת כִּנְרְאוּ בְנוֹעַם · שְׁתַּיִם זוּ שָׁמַעְנוּ שִׁמְעָם · וְלִשְׁתֵּי שְׁמִיעוֹת נֶחֱלַק קוֹל רַעַם · לַגּוֹיִם קוֹל זַעַם · וּלְיִשְׂרָאֵל קוֹל נוֹעַם · וְאָמְרוּ הַכֹּל מַה זֶה קוֹל מוּרְעָם · הוֹלֵךְ וּמִתְגַּלְגֵּל בְּגַלְגַּלֵּי רַעַם · וְאוֹמֵר לָהֶם יֵשׁ לִי טַעַם · בֵּינִי וּבֵין עָם · וְרֶכֶב רִבּוֹתַיִם נִתְכּוֹנְנוּ מוּל עָם · וְשִׁבְעָה רְקִיעִים נָטוּ בְּזוּ עָם · בַּגֶּרֶת אֲשֶׁר תִּכְנָם בָּהּ קָרְעָם · וַיִּטֵּם וַיַּסִּיעֵם מִמְּקוֹמָם וּמִמַּסָּעָם · וְהָיוּ נוֹטְפִים בּוֹשֶׁם מְזֻעָם · וְאָמְרוּ מַלְאֲכֵי הַשָּׁרֵת מַה זֶה הַטַּעַם · נוֹרָא אֱלֹהִים מִמִּקְדָּשׁוֹ הַמּוּנְעָם · יִשְׂרָאֵל הוּא נוֹתֵן עֹז וְתַעֲצוּמוֹת לָעָם · וּבְכֵן אָמַר לְעָנָיו רֵד הָעֵד בָּעָם :

וְיִשְׂמְחוּ כָּל הָעָם · בְּשִׂמְחַת אִמְרֵי נוֹעַם · וְנִתְמַסָּה צִיר רוֹעָם · וַיֵּרֶד מֹשֶׁה מִן הָהָר אֶל הָעָם :

חזן וּבְכֵן וַיֵּרֶד מֹשֶׁה מִן הָהָר אֶל הָעָם :

אִתּוֹ מִצְוֹת וְחֻקִּים · בָּאֵר הֵיטֵב חֲשׁוּקִים · גְּמוּלֵי חָלָב מְנִיקִים · דִּדֵּימוֹ הָכְמָה מְפִיקִים · הַשְׁפֵּעַ מְקוֹר מַיִם חַיִּים

of his signet is more beautiful than the form of any signet: from his signet proceeded the signet of the twelve *tribes;* with the king's signet were they all sealed, and for thy sake have I sealed them on *my* heart, and on my arm.

שלמו All these things were perfected when the everlasting people arose; when the two thousand *years* were completed that *the creation of the law* preceded the creation of the world; and two thousand four hundred and forty eight years from the creation of the world; the law said, this man Moses, who ever was called meek; as ever was written *in me,* and the Lord spake unto Moses; he shall inherit me for an everlasting possession; and he shall receive me for an everlasting gift; and all that enter the world, shall believe in me [the law] for ever.

תולדות The generations of heaven and earth were moved, when they saw them receive the law with seven voices pleasantly; when they said, we have heard the first two *commandments;* when the thundering voice was divided into two; to the heathen, a voice of anger; but to Israel, a sweet tuned *voice;* when they all said, what *means* this thundering voice, that waxed louder, and rolls along as the rolling thunder? He answered, the reason is, an agreement between me and *my* people, when myriads of angels attended on the people; and the seven heavens inclined for the sake of this people; *for* with the span that he prepared them, he rent them, and removed them from their place, when they dropped fragrant spice; and the ministring angels said, what is the reason of this? *it is nothing else* but that the God of Israel from his holy abode, giveth *his* mighty strong law to his people; and thus he said, to the meek one go down, and admonish the people.

וישמחו And all the people rejoiced with the pleasant words *of the law;* the messenger was also appointed their shepherd; *as is said,* and Moses went down from the mount unto the people.

ובכן And thus Moses went down from the mount to the people.

אתו He had with him commandments and statutes, clearly explained, for those that are weaned from the milk to suck the breasts that flow with wisdom; wisdom increaseth and

מְזֻנְּקִים · וּמִנֹּפֶת צוּפִים וּמִדְּבַשׁ מְתוּקִים · זוֹהַר לְעֵינַיִם מַבְהִיקִים · חוֹבֵשׁ לַעֲצָמוֹת מַשִּׁיקִים · טוֹבִים יְשָׁרִים וְצַדִּיקִים · יְקָרִים מִפְּנִינִים וּמִפָּז (נ״א וּמִכָּל) חֲשׁוּקִים · כְּתַב אֶצְבַּע שׁוֹכֵן שְׁחָקִים · לְנוֹצְרֵימוֹ מֵחֵטְא מְנַקִּים · מַצְדִּיקִים לְכָל בָּם עוֹסְקִים · נִדְבָּרֵימוֹ בְּסֵפֶר נֶחֱקָקִים · סוֹפְרֵימוֹ בְּצֶדֶק מְחֻקָּקִים · עֵץ חַיִּים הִיא לַמַּחֲזִיקִים · פְּאֵר לִוְיַת חֵן וַעֲנָקִים · צְדָקוֹת מְלֵאִים וְלֹא רֵיקִים · קְדוּמִים טֶרֶם יְסוֹד אֲפִיקִים (נ״א אֲרָקִים) רוּם וְעוֹמֶק אֵל בָּם הֵקִים · שִׁמְעָם לְשׁוֹשַׁנַּת הָעֲמָקִים · תּוֹצְאוֹתָם לְחֵיךְ מְמֻתָּקִים :

מַמְתַּקִּים דִּבְרֵי אֱלֹהִים · לְאוֹמְרֵי אֵין כָּמוֹךָ בָאֱלֹהִים ·
חזן וַיְדַבֵּר אֱלֹהִים :

תְּתוּ קוֹל עוֹז אֵל אֵלִים · שַׁלְהָבוֹ לַפִּידֵי גֶחָלִים · רָצוּ בְּרָקִים קַלִּים · קוֹלוֹת הִרְעִימוּ גַלְגַּלִּים · צָרַח שׁוֹפָר מִמְּעָלִים · פָּצְמָה רְקוּעַת שְׁעוּלִים · עַמִּים אֲחָזוּם בֶּהָלִים · סַעַר צִירִים וַחֲבָלִים · נֶהִי כְּיוֹלֵדָה חָלִים · מְרַצְּדִים הָיוּ מוּגְבָּלִים · לְבָנוֹן וְשִׂרְיוֹן כַּעֲגָלִים · כַּרְמֶל וּבָשָׁן כְּמוֹ אֵלִים · יַחַד תָּבוֹר וְכָל תְּלוּלִים · טוֹרְחוּ בְּגוֹבַהּ וְנִמְצְאוּ פְּסוּלִים · חַי רָם רוֹאֶה שְׁפָלִים · זֶה סִינַי כַּדָּךְ לֹא הַכֵּלִים · וְהִטָּה אֵלָיו זְבוּלִים · הֶעֱטִירוּ עֲנָנִים וַעֲרָפֶלִים · דָּר בּוֹ בְּשִׁנְאָן אֶרְאֶלִּים · גָּאוֹן קוֹלוֹ הִשְׁמִיעַ לְנִדְגָּלִים · בִּסְבִיב הָהָר נִגְבָּלִים · בְּנַעֲשֶׂה וְנִשְׁמַע דַּת מְקַבְּלִים · אִזְנָם שָׁם רֹאשׁ מִלִּים אָנֹכִי שִׁמַּע לִכְלוּלִים :

לִכְלוּלִים הִשְׁמַעְתָּ מְלֵּיךָ · מִפּוֹצֵץ הָרִים קוֹלֶךָ ·
חזן אָנֹכִי יְיָ אֱלֹהֶיךָ :

אֲשֶׁר כָּל פָּעֳלוֹ תָמִים · בּוֹנֶה מַעֲלוֹת בִּמְרוֹמִים · גּוֹדֵר תַּחְתִּיּוֹת הֲדוֹמִים · דֶּלֶת סוֹגֵר בְּעַד הוֹמִים · הַמַּזְרִיחַ מְאוֹרוֹת רָמִים ·

floweth from them, as a fountain of living water, sweeter than honey, and the dropping of honey combs; they enlighten the splendour of the eyes, they heal the bones, and moisten them with marrow; they are good, perfect and righteous; more precious than precious stones, and more desirable than fine gold: they were written with the finger of him who dwelleth above the heavens; they who observe them, are clear from sin; *for* they justify all those that study them; their words are engraven in the book; and those who study them are written to justification; it is (wisdom) a tree of life to those that lay hold on it, glorious chains, and ornaments of grace; the compass of virtue; the element's element; for their sake God established heaven and earth; he caused *the nation that is compared to* the rose of the valley to hear them; the palate of those that discourse of them is sweetened.

ממתקים The words of God were sweet to those who said, there is none like unto thee among the gods? And God spake.

תחו *When* the God of gods uttered his mighty voice, the flaming angels who are as burning coals, swiftly ran like lightning; the orbs issued a thundering sound: while the Most High spoke aloud: the surface of the earth was rent; the people were seized with dread, sorrow pain and trouble; they lamented as a woman in pain of travail; the bounding hills skipped לבנון and שריון as calves, כרמל and בשן as rams, also תבור and every mountain; they wearied themselves with rising, yet were they considered as profane; for the High Eternal God hath respect to the humble, and therefore would not put the humble mount סיני to shame, but inclined his heavens upon it; and adorned it with clouds and thick darkness and dwelt thereon amongst a choir of אראלים (angels). His majestic voice, he caused those to hear that were encamped at a limited distance round the mount, by saying, we will do, and be obedient; they received the law. The first word that he caused those that were crowned to hear, was אנכי (I am.)

לכלולים Thou didst cause thy words to be heard by those that were crowned, and the mountains were broken in pieces at thy voice *when thou didst say, I am* the Lord thy God.

אשר Whose work is perfect; he built chambers in yon heights, fenced the nethermost earth, set bounds to the raging sea; he maketh the exalted luminaries shine, and guideth them night and day; he causeth lightning and thunder; he multi-

וּמַנְהִיגָם לֵילוֹת וְיָמִים · זִיקִים עָשָׂה וּרְעָמִים · חוֹשֶׁר טְלָלִים וּגְשָׁמִים · טִיעוּת מְגַדֵּל וְצִמְחֵי תְלָמִים · יוֹצֵר וּבוֹרֵא כָּל הַנְּשָׁמִים · כָּל רוּחוֹתָם בִּידֵי שָׁמַיִם · לַהֲמָם אָכִין בְּמַטְעַמִּים · מֵמִית וּמְחַיֶּה וַאֲנִי חַי לְעוֹלָמִים · נִסֵּי גְדוֹלִים וַעֲצוּמִים · סֶלָה לְעוֹלָמִים קַיָּמִים · עוֹזְרֶךָ בִּבְרִית אָבוֹת תְּמִימִים · פּוֹדְךָ מִסִּבְלוֹת עֲנָמִים · צִלְלָם בְּנִבְכֵי תְהוֹמִים · קוֹרֵעַ לְפָנֶיךָ יַמִּים · רוֹעֲךָ בְּמָן מַטְעַמִּים · שָׁקַדְתִּי לְבַחָרְךָ לִי מֵאֻמִּים · תַּרְתִּי לְסַגָּלְךָ לִי מֵעַמִּים:

מֵעַמִּים חַשְׂתִּי לְהַבְדִּילְךָ · תְּמוּרִי אֵל לֹא יִהְיֶה לְךָ ·

חזן לֹא יִהְיֶה לְךָ:

תָּעוּת צוֹרְחִים וְצוֹלְלִים · שִׁקּוּץ תּוֹעֵבוֹת וְגִלּוּלִים · רִיק וָתֹהוּ הֵם הָאֱלִילִים · קֶטֶב שְׂעִירֵי בְעָלִים צַלְמֵי מַסֵּכוֹת וּפְסִילִים · פְּעֻלַּת תַּבְנִית כָּל סְמָלִים עֲצַבֵּי עוֹבְדֵי הַפְּסִילִים: (נ״א הָאוּמְלָלִים) סוּמִים חֵרְשִׁים וְלֹא מְמַלְּלִים · נְשָׂאִים עַל כָּתֵף וְנִסְבָּלִים · מְאוּמָה לְהוֹעִיל לֹא יְכוֹלִים · לֹא עוֹזְרִים וְלֹא מַצִּילִים · כְּנוֹפְלָם נִשְׁבָּרִים כִּנְבָלִים · יֵבוֹשׁוּ כָּל בָּם מִתְהַלְלִים · טוֹעֵיהֶם לַחוֹשֶׁךְ מוּבָלִים · חַגֵּיהֶם מְאוּסִים וּגְעוּלִים · זִבְחֵיהֶם מְרַק פִּגּוּלִים · וְנִסְכֵּיהֶם יֵין תַּרְעֵלִים · חֶבְלֵיהֶם קִבְרֵי חֲלָלִים · דָּתֵיהֶם חֻקּוֹת הֲבָלִים · גֵּוָיִם לְתוֹפֶת גִּרְגָּלִים · בְּנִי לְבוֹרַאֲךָ תְּנָה הִלּוּלִים · אַל תִּתֵּן אֶת שְׁמוֹ לְחִלּוּלִים:

לְחִלּוּלִים אַל תִּתֵּן אֶת שֵׁם · וְסוּר מֵרַע פֶּן תִּכָּשֵׁל וְתֶאְשַׁם ·

חזן לֹא תִשָּׂא אֶת שֵׁם:

אֶת שֵׁם אַדִּיר בָּאַדִּירִים · בָּרוּךְ זִכְרוֹ לְדוֹר דּוֹרִים · גֶּחָלֵי אֵשׁ מִמֶּנּוּ בּוֹעֲרִים · דָּתוֹ חֶרֶב לְלָהּ מְפִירִים · הַמַּרְעִישׁ אֶרֶץ וּמַרְגִּיז הָרִים · וְגוֹעֵר בַּיָּם וּמַחֲרִיב קָרִים · זַעֲמוֹ לֹא יָכִילוּ יְצוּרִים · הֲמָתוֹ מְנַתֶּצֶת צוּרִים · טוֹב לַיְשָׁרִים וְנוֹקֵם לְצָרִים · יְחַתּוּ מִמֶּנּוּ

plieth dew and rain, and causeth the plants to grow with the bud of the ridges. I am the Creator and Former of all souls; they deposited all their spirit into my hands. I prepared their food with dainties; I kill and revive again, but I live for ever. My miracles are great and mighty, and exist for ever and ever. I have helped thee because of the covenant with the perfect patriarchs; redeemed thee from the bondage of the Egyptians; sunk them in the depths of the abyss; divided the sea before thee, and fed thee with the delicate manna; I hastened to choose thee for me from all nations, and sought to take thee for my peculiar people, from among all people.

מעמים I hastened to separate thee from all other people therefore, instead of me, thou shalt not have another god. Thou shalt not have.

תעות Idols of the likeness of the luminaries that are in the heavens, or of any thing that is in the earth; for abhorrent and abominable, idle and vain, are the idols. The devilish dreaded בעל the molten and graven images, the work of the form of any figure, the idols of the worshippers of engraven images; they are blind, deaf, and cannot speak; are borne and carried on the shoulder, and are not able to benefit in the least; they cannot help, nor deliver: when they fall, they are broken as earthenware; all those that boast themselves of them are put to shame, those that stray after them, are led in darkness; their festivals are worthless and abominable; for their sacrifices, they pour out abominable broth; and for their drink-offerings, poisonous wine; their vanities caused many to fall; their laws are statutes of vanity; their bodies are marshalled to תופת: my son, give praise to thy Creator and do not profane his name.

לחלולים Do not profane his name; depart from evil, lest thou stumble, and be destroyed. Thou shalt not pronounce the name.

את שם The name of him who is Omnipotent! blessed be his memorial throughout all generations; glowing fire proceeds from him; his laws is a sword to those that make it void; he moveth the earth, and shaketh the mountains: he rebuketh the sea, and drieth up the fountains: no creature can abide his anger: his wrath dasheth the fountains to pieces: he is good to the upright, but avengeful to his enemies: the mighty

אַבִּירִים · כֻּלָּם מִפַּחְדּוֹ נִסְעָרִים · לוֹ מְשָׁרְתִים וְתֹאֲרוּ לוֹ שָׁרִים · מוֹרָא שְׁמוֹ לַשָּׁוְא לֹא תָרִים · נְגְעַךְ בּוֹ יִרְעֲדוּ בָּךְ אֵבָרִים · סוּר מִשְּׁבוּעַת שְׁקָרִים · עָרוּךְ בָּהּ אָלוֹת וַאֲרָרִים · פּוֹרַעַת מֵעוֹר וּמִבְּשָׂרִים · צוֹפֶרֶת כָּעוֹף וּבָאָה בַחֲדָרִים · קִירוֹת הוֹפֶכֶת עִם מְקָרִים · רְחַק מִמֶּנָּה בְּכָל דְּבָרִים · שְׁמוֹר שְׁבוּעַת אִסָּר וּנְדָרִים · תִּירָא אֵל נוֹתֵן שַׁבָּת לַשּׁוֹמְרִים :

לַשּׁוֹמְרִים יוֹם שַׁבַּת נְפִישׁוֹ · עֲתִידִים בַּקֹּדֶשׁ לְהַקְדִּישׁוֹ ·
חזן זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ :

תַּכְלִית כָּל פּוֹעַל רוּם וְתַחְתּוֹנִים · שְׁבִיעִי לַיָּמִים הַנִּמְנִים · רִאשׁוֹן לְמִקְרָאֵי זְמַנִּים · קָדוֹשׁ לַאֲדֹנֵי הָאֲדֹנִים · צְבִי קֹדֶשׁ שַׁבָּת שַׁאֲנַנִּים · פָּדָה מָדִין יְצִיר מִלְּפָנִים · עָנְתָה שִׁירָה וְכִפְּרָה פָּנִים · סִימָה לְאוֹת וְלָעֵד בֵּין אָב לַבָּנִים · נְצוֹר יְצִיאוֹתֶיהָ כְּהוֹרוּ נְבוֹנִים · מַשָּׂא בְּלִי לְהוֹצִיא מִבִּפְנִים · לִמְחַלְּלֶיהָ מִיתוֹת דָּנִים · כָּרֵת וּרְגִימַת אֲבָנִים · יְדוּעָה הִיא לְךָ בְּמָן מִיָּמִים קַדְמוֹנִים · טוֹעֲמוֹ לֹא רָד בָּהּ מִמְּעוֹנִים · חוֹבְרֵי אוֹב בָּהּ לֹא נַעֲנִים · זָכוֹר כִּי בָהּ יִשְׁבּוֹת נְהַר אִפּוּנִים · וְנַח בָּהּ מִמְּלֶאכֶת חוּץ וּפְנִים · הַגֵּה בָּהּ לָאֵל קְדֻשּׁוֹת וּרְנָנִים · דֶּשֶׁן עַל שֻׁלְחָנֶיךָ מַעֲדַנִּים · גַּם עֶבֶד אָמָה אֲשֶׁר לְךָ נִקְנִים · בָּהּ יָנוּחוּ עִמְּךָ בְּכָל דְּפָנִים · אֵל הוֹרֶה לְךָ לְכַבֵּד הוֹרִים וּזְקֵנִים :

וּזְקֵנִים הִנְעִימוּךָ מִיָּמֶיךָ · כַּבְּדֵם סֶלָה וְיִרְבּוּ יָמֶיךָ ·
חזן כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ :

אֱזוֹן לְהוֹרֶיךָ בְּחִבּוּר אֱמוּנִים · בַּעֲתִירוֹת אוֹתְךָ קוֹנִים · גְּרָרוּךְ בִּבְרִית אֵיתָנִים · דֵּי חֲלֵב שָׁדַיִם לְךָ מְדַשְּׁנִים · הַמַּלְבִּישׁוּךָ לְבוּשׁ עֲדָנִים · וּמַאֲכָלִים בְּפִיךָ נוֹתְנִים · זוֹעֲקִים בַּעַדְךָ תַּחֲנוּנִים · חַיָּתְךָ לָמוֹ דַּר עֶלְיוֹנִים · טוֹעֲנֶיךָ עַל שִׁכְמָם · כְּאוֹמְנִים יְגִיעֵי בָךְ

(angels) are terrified at him: they all tremble in fear of him; they minister to him, yet they cannot behold his similitude: his awful name shalt thou not take in vain: trembling and devoutly mention his holy name; turn aside from swearing falsely, that draws with it such curses, corrodes both the skin and the flesh; which hasten as a bird, to enter the chambers, and overturn the walls with the beams; *therefore* keep thyself from it in all things; observe the oaths of prohibition, and of vows; fear God, who giveth the sabbath to those that observe it.

לשומרים To those that observe the sabbath, he gave his day of rest; that they may be prepared to sanctify it in holiness. Remember the sabbath to keep it holy.

תכלית It (the sabbath day) is the end of all work above and beneath; it is accounted the seventh among the days; the first convocation of seasons; holy to the Lord of lords; a glorious holy sabbath to those who rest thereon; it redeemed the first created *man* from judgment; he chaunted a song, and appeased the wrath of God. It (the sabbath) is noted as a sign and a witness between the heavenly Father and his children; observe its removals, as taught by the wise *men,* not to bring out a load from within; death is pronounced against those that profane it, *either* by excision or stoned with stones; by the manna, it was well known unto thee in ancient days, *for* on the sabbath that food did not descend; the necromancers were not answered on it; remember that on it the incomprehensible river resteth; rest thou also from all manner of labour, in the field, and in the house; on it utter holy hymns to God, and cover thy tables with dainties; let also thy man and maid servant which thou hast purchased, rest on it in all parts. God hath instructed thee to honour *thy* parents and sages.

וזקנים For of old, the elders *taught* thee pleasantly; honour them ever, and thy days shall be multiplied. Honour thy father and thy mother.

אזון Hearken to thy parents who are faithfully joined, and who obtained thee by entreaty; they drew thee to the covenant of the patriarchs (circumcision); with sufficient milk of the breasts did thy mother feed thee, clothed thee with delightful garments, and provided food for thy mouth: for thy sake they offered supplications to him who dwelleth on high, to preserve thy life: they bore thee on the shoulders as

שִׁבְעֵי אוֹנִים· כְּאֵב אִם יִקְרָאֶךָ הֵם מִתְעַנִּים· לְיִרְאַת שַׁדַּי אוֹתְךָ מַפְּנִים· מִצְוֹת וְדָתוֹת לְךָ מְבוֹנְנִים· נַחֲלַת הוֹן וּבַיִת לְךָ מַקְנִים· סוֹמְכִים לְךָ עֵזֶר וּמִתְחַתְּנִים· עֲשֵׂה חֶפְצָם וְלֹא תָעִיז פָּנִים· פֶּן יַעֲמִידוּךָ לִפְנֵי דַיָּנִים· צוֹפִים דַּת סוֹרֵר וּמוֹרֶה בְּבָנִים· קָהָל יִרְגְּמוּךָ בָּאֲבָנִים· רְאֵה פֶּן תַּעַזְבֵם לְעֵת זְקוּנִים· שָׁרְתֵם כְּעֶבֶד לַאֲדוֹנִים· תּוֹכַחְתָּם (נ״א תְּפִלָּתָם) קַח וְתַאֲרִיךְ יָמִים וְשָׁנִים :

שָׁנִים תַּאֲרִיךְ וְתִזְכֶּה פְּנֵי צַח· יְצִיר אִם לֹא תִרְצָח·

חזן לֹא תִרְצָח :

תּוּר וְסוּר מֵאַנְשֵׁי דָמִים· שׁוֹמְרִים בְּלִבָּם אֵיבָה וְשׁוֹטְמִים· רִשְׁעַת סוֹד מַעֲרִימִים· קַחַת נֶפֶשׁ צַדִּיק זוֹמְמִים· צוֹפְנִים וְאוֹרְבִים עַל תְּמִימִים· פַּח טוֹמְנִים לִמְיַשְּׁרִים פְּעָמִים· עַל דָּם רֵעַ בְּזָדוֹן קָמִים· שְׂאֵת כְּלֵי מָוֶת בְּאַף מַזְעִימִים· נְקִי רוֹצְחִים בְּאֵין רַחֲמִים· מְאַבְּדִים מַעַשׂ הַצּוּר תָּמִים· לְנִבְרָא בְּצַלְמוֹ לְשַׁחַת הוֹמִים· כְּרֶגַע נְשָׁמָה מַשְׁמִימִים· יִרְאַת אֵל בְּלִבָּם לֹא שָׂמִים· טוֹרְדִים נֶפֶשׁ לָמָוֶת בְּלֹא יָמִים· חֲדַל מִלְּחַחֲנִיף גֵּיא בְּדָמִים· זָכוּר כִּי יִזְעַק דָּם לִמְרוֹמִים· וְשׁוֹפֵךְ דַּם הָאָדָם בָּאָדָם נִנְקָמִים· הֵן נֶפֶשׁ בְּנֶפֶשׁ מוּשְׁלָמִים· דִּין הֶרֶג לְנַפְשָׁם גּוֹרְמִים· גּוּר מִפְּנֵי חֶרֶב זְעָמִים· בְּרַח לְךָ מִגַּחֲלֵי רְתָמִים· אֲשׁוּרֶיךָ תַּצְעִיד בְּתָמִים :

בְּתָמִים תֵּלֵךְ וְתִנָּצֵל מֵאַף· כּוֹטְדָה אִם לֹא תִנְאָף·

חזן לֹא תִנְאָף :

אַל תִּתְעָרֵב בִּמְנָאֲפִים· בִּמְגַלֶּה עֶרְיוֹת גּוּפִים· גְּוָיָם בְּתוֹעֲבוֹת מְטַנְּפִים· דּוֹרְשֵׁי רָע וּמְבַקְשֵׁי כְשָׁפִים· הַמְטַמְּאִים אֶרֶץ וּמַחֲנִיפִים· וּמַעֲשֵׂה יְדֵי אָמָן מְסַלְּפִים· זַרְעָם לְשֵׁם אַחֵר מַחֲלִיפִים· חֲמַת אֵל וְקִצְפּוֹ מַאֲנִיפִים· טוֹרַע צִמְּךָ מְסוֹטַת נֹאוּפִים· יָפְיָהּ אַל יַדִּיחֶךָ

nurses; they are wearied and satiated with affliction for thy sake; if thou art afflicted with pain, they have recourse to fasting; they turn thee to the fear of the Almighty, and cause thee to understand the law and the precepts; for thee they purchase a house and substantial inheritance, and procure as an help-mate in marriage; *therefore* do their desire, and behave not undutifully to them, lest they should bring you before the judges, who, considering the law concerning the stubborn and rebellious children, will order the congregation to stone thee with stones: take heed that thou forsake them not in time of old age, but minister to them as a servant does to his lord; receive their rebuke, and thy days and years shall be prolonged.

שנים Thy years shall be prolonged, and thou shalt have the merit to appear in the presence of the pure God, if thou dost not murder the creature formed in his image. Thou shalt not murder.

חור Take heed, and turn aside from bloody-minded men, who in their heart preserve hatred and malice: in secret they craftily devise wickedness, imagining to take the life of the righteous; they hide themselves, and lay in wait for the perfect; they conceal a snare for those that walk in the paths of rectitude, and presumptuously rise up against the blood of their neighbour; they bear the weapons of death in rage and indignation, and murder the innocent without mercy; they destroy the work of the Creator, *whose work is* perfect; and in rage bring those that were created in his image to the grave; they annihilate them in a moment; they have not the fear of God in their heart; but drive man to death before his time; forbear, therefore, to pollute the earth with blood; for, remember that blood crieth aloud to heaven; therefore whoever shedeth man's blood, shall be avenged by man; for, lo! life for life shall be rendered: thus they subject their soul to the judgment of death: fear, therefore, the wrath of God's sword, and flee from the glowing fire of hell, and walk in the path of rectitude.

אתמים Walk in the path of rectitude, and thou shalt be delivered from wrath, if thou dost not commit adultery with the adulteress. Thou shalt not commit adultery.

אל Associate not with adulterers, who shamefully commit incest, polluting their bodies with abominations; who seek evil, and search after witchcraft; they defile the land, and pollute it; they also pervert the work of the hands of the

לִרְשָׁפִים · כָּל נוֹגַעְיָה בָּאוּר נִשְׂרָפִים · לְחַדְרֵי מָוֶת הֵם נִשְׁאָפִים · מֵעִמְקֵי שְׁאוֹל נֶהֱדָפִים · נוֹפְלִים לַשַּׁחַת וְלֹא נִזְקָפִים · שְׂמַח בְּחֶלְקְךָ בְּחַיִּים יָפִים · עִם לְקוּחָה לְךָ וְהַכֹּל צוֹפִים · פּוֹרִיָּה תַּפְרִיחַ לְךָ עֲנָפִים · צְמוּדִים לְשֻׁלְחָנְךָ מַקִּיפִים · קוֹדֶשׁ הִלּוּלִים לָאֵל מַצְנִיפִים · רִנָּה בְלִבְּךָ אָז מוֹסִיפִים · שְׁתֵה מִבּוֹרְךָ מַיִם כְּסוּפִים · תֵּעָב גְּנֵבַת מַיִם טְנוּפִים :

טְנוּפִים מַיִם לֹא תִגְנֹב · שְׂמַח בְּחֶלְקְךָ וּבְטוֹב תָּנוֹב · חזן לֹא תִגְנֹב :

תִּרְחַק מֵחֲבוּרַת גַּנָּבִים · שׁוֹדְדִים לְלֹא לָמוֹ אֹרְבִים · רֹאִים בְּאֶשְׁנַבֵּי עֲרָבִים · קִירוֹת בַּחֹשֶׁךְ נוֹקְבִים · צוֹרְרִים וּבָאִים בְּאֶשְׁנַבִּים · פְּעוּלַּת יְגִיעַ אֲחֵרִים גוֹנְבִים · עֲשִׁירִים עֲרוּמִּים מַצִּיבִים · שְׂבֵעִים לַלֶּחֶם מַרְעִיבִים · נְפָשׁוֹת מְפִיחִים וּמַדְאִיבִים · מְאָרְבִים עַל דְּרָכִים יוֹשְׁבִים · לִגְזוֹל לְכָל עוֹבְרֵי נְתִיבִים · כְּלֵי זַיִן עֲלֵיהֶם מַלְהִיבִים · יַחַד גַּם לַהֲרֹג רוֹהֲבִים · טְעוּנוֹ וּבִגְדוֹ שׁוֹדְדִים כְּאוֹיְבִים · חוֹטְפִים וְטוֹרְפִים כִּזְאֵבִים · זֶה עֲמָלָם לָרִיק חוֹשְׁבִים · וּמְאֵרָה לְבָתֵּיהֶם שׁוֹאֲבִים · הוֹן בְּרָכָה אַחֲרֵימוֹ לֹא עוֹזְבִים · דִּבְרֵי אָלוֹת עֲלֵיהֶם קוֹבִים · גּוֹיִם לְמַהֲלוּמוֹת מְחַיְּבִים · בְּשִׁתָּם בָּרְחוֹבוֹת מְסוּבְבִים · אֵידָם בְּבוֹא יִרְאוּ רַבִּים · אֱסוֹף יְגִיעֲךָ הַטּוֹבִים · אֱכוֹל וּלְנַפְשְׁךָ יִהְיוּ עֲרֵבִים · אַל תִּפְנֶה בְּנֵי אֶל רְהָבִים · וְאַל תְּהִי עִם שָׂטֵי כְזָבִים :

כְּזָבִים בְּרֵעֲךָ לֹא תַעֲנֶה · וְרָעָה אֵלֶיךָ לֹא תְאֻנֶּה · חזן לֹא תַעֲנֶה :

אֱטוֹם שְׂפָתֶיךָ מִתִּפְלוּצִים · בַּל תִּתְחַבֵּר לַלֵּצִים · גּוֹלְשִׁים דְּבָרִים נִמְרָצִים · דַּרְדַּר זוֹרְעִים עִם קוֹצִים · הַמְשַׁנְּנִים לְשׁוֹנָם כְּחִיצִים · וּפִימוֹ יְפוֹצֵץ נְצוּצִים זוֹמְמִים · אָוֶן וּמִרְמָה יוֹעֲצִים ·

Supreme, by exchanging their offspring for another name; and thus provoke the anger and wrath of God; therefore, keep thyself from the adulteress, let not her beauty cast thee to the glowing fire of hell; for all that touch her, are burnt in fire, in the chambers of death are they swallowed up; into the depths of hell are they cast; they fall into the pit, and rise no more. Rejoice in thy lot, and live happily with the wife thou hast taken unto thee in the sight of all; as a fruitful vine will she bloom with branches for thee, encircling thy table with praise, praising God with holy praise, which then will augment the joy of thy heart. Drink the pure water from thy well, and abhor the stolen filthy water.

מנופים Steal not the filthy water, but rejoice in thy portion, and thy increase shall be good. Thou shalt not steal.

תרחק Keep thee far from the society of thieves, who lie in wait to spoil which is not theirs; they look through the windows at even, and bore holes in the walls in the dark, lurking to enter the lattices, to steal the well-earned substance of others, so as to leave the rich naked; and they that were satiated with bread, hungry; making their souls sick and sorrowful; they place themselves in ambush on the highways, to rob all those that pass the road, brandishing their weapons over them, intending altogether to slay them, to rob, and to strip them as enemies; plucking and tearing them as wolves: yet in this they labour in vain, and draw a curse to their houses, not leaving any substance of blessing behind them; but cause curses to attend them, while their bodies are subjected to punishment, and they are covered with shame in the streets, when many shall see the day of their calamity; therefore gather the produce of thy precious labour; eat it, and it will be pleasant to thy soul: my son, turn not to the proud; nor associate with those that incline to tell lies.

כזבים Bear not false witness against thy neighbour, then shall no evil befal thee. Thou shalt not bear false witness.

אטום Shut thy lips from speaking haughtily, and associate not with scorners, who reveal unguarded expressions; they sow thorns and thistles, sharpen their tongues as arrows, and their mouths scatter sparks of fire: they imagine iniquity, and counsel deceit; they practise hypocrisy, and hasten to tale-bearing, and associate to bear false witness; they are proud,

חֲנֵפִים וְלִרְכִילוּת אָצִים · טְפֵלוּת עֵדוּת שָׁוְא פּוֹצִים · יְהִירִים וּבְעַיִן קוֹרְצִים · כְּצִפְעוֹנֵי נוֹשְׁכִים מוֹחֲצִים · לָרַע רָצִים וּלְאֵד דָּצִים · מְדָנִים בֵּין אַחִים מְנַצִּים · נוֹתְנֵי מַחֲלוֹקֶת וְגֶדֶר פּוֹרְצִים · שְׂנוּאִים לָאֵל וּמְשֻׁקָּצִים · עֲתִידִים לִמְדוּרַת אֵשׁ וְעֵצִים · פָּעֳלָם עַל רֹאשָׁם קוֹבְצִים · צָרַעַת בְּעוֹרָם מְנַפְּצִים · קְלָלוֹת בִּבְשָׂרָם רוֹבְצִים · רוֹשׁ וְלַעֲנָה בְּכוֹסָם מָצִים · שְׁמוֹר לְשׁוֹנְךָ מִנְּאוּצִים · תְּתָעֵב תַּרְמִית שֶׁקֶר וְשִׁקּוּצִים׃

שִׁקּוּצִים וּזְנוּת אַל יְהִי מֵרֵעֶךָ · וּבְמִרְעָה טוֹב הוּא יִרְאֶךָ · חזן לֹא תַחְמֹד בֵּית רֵעֶךָ׃

תַּחֲמוּדוֹת בָּתִּים וְאוֹהָלִים · שֶׁקֶר הַחֵן וְיוֹפִי הֲבָלִים · רֶשַׁע חוֹמְסִים וְגוֹזְלִים · קִנְיָן אֲשֶׁר קָנוּ עֲמֵלִים · צוֹפֶה עַיִן תַּאֲוַת שְׁלָלִים · פַּז וָכֶסֶף וְכָל בֶּצַע כְּלוּלִים · עֹשׁ בְּגָדִים וָרֶקֶב כֵּלִים · שָׂדֶה וָכֶרֶם לָרוּחַ נִנְחָלִים · נֶפֶשׁ וְכָל אֲשֶׁר לָהּ נוֹטְלִים · מִלַּחְמוֹד אֵלֶּה עַיִן תַּעֲלִים · לָמָּה תִּהְיֶה בִּפְלִילִים · כְּסוּת אַלְמָנָה חוֹבְלִים · יְתוֹמִים חוֹמְסִים וְלֹא חוֹמְלִים · טוֹרְחִים לְהַשִּׂיג גְּבוּל עוֹלִים · חוֹטְפִים עֲנִיִּים וְדַלִּים · זֵיעַת יְגִיעַ אֲחֵרִים גּוֹזְלִים · וְנֶשֶׁךְ וְתַרְבִּית מַכְפִּילִים · הֲלֹא לִקְבָרוֹת הֵם מוּבָלִים · דְּבַר חוֹן בְּיָדָם לֹא מוֹבִילִים · גֶּחָלִים כְּקַשׁ אוֹתָם אוֹכְלִים · בְּיוֹם עֶבְרָה לֹא מוּצָלִים · אֲנָשִׁים אֲשֶׁר עַוְלָה פּוֹעֲלִים׃ אֵלֶּה הַדְּבָרִים בְּלֹא תַחְמֹד תְּלוּלִים · אִם תִּשְׁמְרֵם וְלֵב לָאֵל תַּשְׁלִים׃ חזן אָז תַּצְלִיחַ בְּכָל מִפְעָלִים · אוֹרְךָ יַזְהִיר כְּמַשְׂכִּילִים · אֲשֶׁר שְׁנֵי עוֹלָמוֹת נוֹחֲלִים · וִיאַשְּׁרוּךָ קְטַנִּים וּגְדוֹלִים׃

גְּדוֹלִים וּקְטַנִּים נָעוּ מִקּוֹלוֹת · וְנִשְׁמוֹת עָפוּ מִקּוֹלֵי קוֹלוֹת · חזן וְכָל הָעָם רֹאִים אֶת הַקּוֹלוֹת׃

וּבְכֵן וּלְךָ תַעֲלֶה קְדֻשָּׁה כִּי אַתָּה קְדוֹשׁ יִשְׂרָאֵל וּמוֹשִׁיעַ׃

winking with the eye, biting and wounding as a venemous serpent; they run to evil, and rejoice at calamity; they raise contention among brethren, promote divisions, and destroy union; they are hateful and abominable to God, and ordained to the fiery pyre (hell); they accumulate the reward of their work upon their own head; they cause the leprosy to break out in their skin: curses rest in their flesh; a mixture of gall and wormwood is the drink of their cups; therefore, guard thy tongue from provoking God, and abhor deceit, falsehood, and abomination.

שקוצים Feed not on abominable fornication, then shall he feed thee in a good pasture. Thou shalt not covet thy neighbour's house.

תחמודות The coveting of houses and tents, is as the deceitful grace, and vain beauty; the wicked violently steal the substance which others laboured for; their eye looketh and lusteth to spoil gold and silver, and coveteth every good; *but substance so obtained, is as* the rotted garments devoured by the moth; their fields and vineyards are inherited by the wind; destroying the soul and all it hath. Hide, therefore, thine eyes from coveting these things; for wherefore shouldest thou be judged, as those that take the garment of the widow to pledge, that rob the orphans without mercy; that labour to remove the ancient landmark; they even pluck the poor and needy; they steal that which is procured by the sweat and labour of others; enrich themselves by usury and increase. But are they not led to the grave? No manner of substance do they carry with them! the fire of hell consumes them as stubble; those men that work iniquity, are not delivered on the day of wrath. These are the things that are included in *the commandment of*, "Thou shalt not covet;" which if thou dost keep, and thy heart be perfect with God, then shalt thou prosper in all thy works; thy light also shall shine as those that are wise, who inherit the two worlds; and great and small shall praise thee.

גדולים Both great and small were moved at the thunders, and their very souls fled at the claps of thunder. And all the people saw the thunderings.

ובכן And thus shall the sanctification ascend unto thee, for thou art the Sanctifier and Saviour of Israel.

אֵלֶּה הָעֵדוּת וְהַחֻקִּים · אֲשֶׁר נִתְּנוּ לְעַם חֲשׁוּקִים · בְּקוֹלוֹת וְשׁוֹפָרוֹת וְלַפִּידִים וּבְרָקִים · בְּרַעַשׁ וּבְרַעַד בְּאֵימָה וְזִיקִים · בִּנְשִׁיקָה מִפִּי שׁוֹכֵן שְׁחָקִים · מְבוֹאָרִים וּמְהֻזָּקִים · מְשׁוּלִים בְּכָל מֶתֶק אוֹכָלִים וּמַשְׁקִים · מִנֹּפֶת צוּפִים וּמִדְּבַשׁ מְתוּקִים · בְּתִשְׁעִים וּשְׁמֹנָה פָּנִים בְּפֵירוּשׁ חֲקוּקִים · בְּאַרְבָּעִים וְתֵשַׁע פָּנִים טָמֵא נֶחֱקָקִים · אַרְבָּעִים וְתֵשַׁע פָּנִים טָהוֹר מְהֻשָּׁקִים · מִנְיָן וְדִגְלוֹ נִדְרָשִׁים וְנֶחֱקָקִים · בְּשֵׁשׁ מֵאוֹת וּשְׁלֹשׁ עֶשְׂרֵה מִצְוֹת זְקוּקִים · מָאתַיִם וְאַרְבָּעִים וּשְׁמֹנָה בַּעֲשֵׂה לְהָקִים · וּשְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחָמֵשׁ בְּלֹא תַעֲשֶׂה מִתְחַזְּקִים · בַּעֲלִיל שִׁבְעָתַיִם מְזֻקָּקִים · וְשׁוֹמְרֵימוֹ לָעַד לֹא נִזּוֹקִים · וְלִוְיַת חֵן לְרֹאשָׁם מַעֲנִיקִים · וּלְגַרְגְּרוֹתָם עִטּוּר עֲנָקִים · מְשַׂמְּחִים לֵב וְעֵינַיִם מַבְהִיקִים · מָתוֹק לְנֶפֶשׁ וּמַרְפֵּא לְעֶצֶם מְפִיקִים · עֵץ הַיִּים הִיא לַמַּחֲזִיקִים : וּבְעָלְתָה עַל דַּעְתּוֹ לִתֵּן תּוֹרָה לְעַמּוֹ · בָּא מִסִּינַי בִּכְבוֹד נוֹאֲמוֹ · וְזָרַח מִשֵּׂעִיר לָמוֹ · וְעָרַךְ לֹא תִרְצַח לְפָנֵימוֹ · וְעַל כִּי בְּחַרְבָּם הֵם חַיֵּימוֹ · לֹא קִבְּלוּ עוֹל תּוֹרָה עָלֵימוֹ · וּמֵהַר פָּארָן הוֹפִיעַ לָמוֹ · לֹא תִגְנֹב שִׁנֵּן בְּמַחֲנֵימוֹ · וְעַל כִּי בִּגְנֵיבוֹת וּבִגְזֵילוֹת הֵם מִפְעָלֵימוֹ · לֹא קִבְּלוּ עוֹל תּוֹרָה עָלֵימוֹ · וְאָתָה מֵרִבְבוֹת קֹדֶשׁ לִתֵּן עוֹז לְעַמּוֹ · הֵם קִבְּלוּ עוֹל תּוֹרָה עָלֵימוֹ · וְנַעֲשֶׂה לְנִשְׁמַע הִקְדִּימוּ · טֶרֶם נִשְׁמַע נַעֲשֶׂה נָמוּ · וּצְדָקָה בּוֹ נֶחְשְׁבָה לָמוֹ · וְלִשְׁנֵי כְתָרִים סִיְּמוּ · לִמְלוּכָה וְלִכְהֻנָּה וְלִלְוִיָּה אִיְּמוּ : וּבַעֲשָׂרָה קִדּוּשִׁין קִדְּשָׁם אֵל לִשְׁמוֹ · וּבְשִׁבְעִים שֵׁמוֹת יִחֲסָם לְאֻמּוֹ · וּבִשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת תּוֹצְאוֹתָם בְּקַיְּמוֹ · וְכָל שְׁמָם בִּשְׁמוֹ · וְכָאֵזוֹר לְהֶלֶץ הִדְבִּיקָם לְנוֹאֲמוֹ · וּלְסִינַי הִטָּה שְׁמֵי מְרוֹמוֹ · וַיֵּרֶד הוּא וְכָל קְדוֹשָׁיו עִמּוֹ · וְהִגְעִישׁ

אלה These are the testimonies and the statutes, that are given to the desirable people, with thunderings, *the sound of* trumpets, smoke, and lightnings; with shaking and trembling, with terror and sparks *of fire;* with a *love* kiss from the mouth of him who dwelleth above the heavens; they were explained and strengthened, and are compared to every sweet meat and drink; *they are* sweeter than honey, and the dropping of honey-combs; their explanation is written in ninety-eight forms: the rules of pollution are contained in forty-nine forms: as are those of purification; each of them noted according to the number of his banner, and are purified with six hundred and thirteen precepts; *of which,* two hundred and forty-eight are affirmative, and three hundred and sixty-five are negative; they are *as silver* seven times purified in the furnace; and those that observe them, shall never receive damage: *but* they shall be an ornament of grace to their head, and chains to adorn their necks; they rejoice the heart, and enlighten the eyes; are sweet to the soul, and afford health to the bones; it (the law) is a tree of life to those that lay hold on it.—And when he intended to give the law to his people, he came from mount סיני with his glorious word, and he rose from שעיר to them, *where* he had arranged *the precept of,* thou shalt not commit murder, before them; but as their existence is by the sword, they would not receive the yoke of his law upon them; then from the mount פארן he shone forth to them, where he had read *the precept,* thou shalt not steal; but as their business is to rob and steal, they would not receive the yoke of his law upon them; then he came with myriads of holy angels, to give the mighty law to his people; they willingly took the yoke of his law upon them; and caused the expression we will do, to precede, we will hearken; before they heard it, they said, we will do it; and which was accounted for righteousness to them; and they were dignified with two crowns; and rendered awful with the sovereignty of the priesthood, and the levitical *institution;* and with ten sanctifications God sanctified them for his name; and of the seventy names, he adopted them for his people; and with the thirteen attributes *of mercy* he established them, and included their name in his name: and as the girdle to the loins, he caused them to adhere to his word; and to mount סיני he inclined his high heavens, and came down with all his holy angels with him, and caused the earth to move and quake; when he spoke the first word, his world was terrified, and when they heard two commandments,

וְהִרְעִישׁ וְהִרְעִיד הֲדוּמוֹ · וְאַחַת בְּדַבְּרוֹ הֶחֱרִיד עוֹלָמוֹ · וְעֶשְׂרִים וְאַרְבָּעָה מִיל מַהֲלַךְ נָעוּ עִמּוֹ · שְׁתַּיִם זוּ כְּהִשְׁמִיעוֹ נוֹאֲמוֹ : וְרָגְזוּ וְחָלוּ כָּל בָּאֵי עוֹלָם · מֵאֵימַת חַי עוֹלָם · בְּרִדְתּוֹ לְדַבֵּר לְעַם עוֹלָם · רָעֲשׁוּ אֻמּוֹת הָעוֹלָם · פַּחַד קְרָאָם וָרַעַד הֶחִילָם · חִיל כַּיּוֹלֵדָה הִבְהִילָם · סָעֲרוּ וְחָרְדוּ וְסָר צִלָּם · וְאֵצֶל קְמוּאֵל בָּאוּ כֻלָּם · לְנַחֵשׁ בְּקִסְמֵי קִלְקוּלָם · וְשָׁאֲלוּ לוֹ מַה זֶה בָּא לְעוֹלָם · שֶׁמָּא הַיּוֹם לְמֵימָיו חוֹזֵר עוֹלָם · יְיָ לַמַּבּוּל יָשָׁב לָבוֹא לְעוֹלָם · וְהֵשִׁיב אוֹתָם בְּשׁוּאֲלָם · יְיָ עֹז לְעַמּוֹ יִתֵּן (דָּתוֹ) לְהַנְחִילָם · וּכְשָׁמְעָם כַּךְ נָמוּ כֻלָּם · יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם · וְדָתוֹ לְהַשְׂכִּילָם : וְכָל דּוֹר וָדוֹר וּמַנְהִיגֵיהֶם · אֲשֶׁר עָמְדוּ לִפְנֵיהֶם · וְהָעֲתִידִים לַעֲמוֹד אַחֲרֵיהֶם · כֻּלָּם הֶעֱמִידָם בְּסִינַי עִמָּהֶם · לְהוֹדִיעָם כִּי דוֹר דֵּיעַ נֶחְשַׁק מִכֻּלָּהֶם · טוּב טַעַם וָדַעַת לְהַשְׂכִּילֵיהֶם · וְכָל מוּם לֹא הָיָה בָהֶם · כִּי שְׁלֵמִים וּמוּשְׁלָמִים הָיוּ כֻלָּהֶם · בְּהִגָּלוֹתוֹ בְסִינַי עֲלֵיהֶם · בְּפָנִים הַרְבֵּה נִרְאָה לָהֶם · מְדַבֵּר אָנֹכִי עִם כָּל אֶחָד וְאֶחָד מֵהֶם · פָּנִים בְּפָנִים לְהַרְאוֹתֵיהֶם · פָּנִים בְּאֵימָה לְמִקְרָא לְמוֹדֵיהֶם · פָּנִים בֵּינוֹנִיּוֹת לְמִשְׁנַת עִתּוֹתֵיהֶם · [נ״א עָרְכֵּיהֶם] פָּנִים שׂוֹחֲקוֹת לְאַגָּדוֹת טַעֲמֵיהֶם · פָּנִים מַסְבִּירוֹת לְתַלְמוּד עָרְכֵּיהֶם · [נ״א חֲכָמֵיהֶם] כְּעַתִּיק יוֹמִין וְצַח נִדְמָה לָהֶם · נֶחֱמָדִים בְּהַר חֶמֶד עָרַךְ לִפְנֵיהֶם · וְחֻקִּים וּמִצְוֹת טוֹבִים וּשְׂכַר אֶתְנָנֵיהֶם · אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וָחַי בָּהֶם · כִּי חַיִּים הֵם לְמוֹצְאֵיהֶם · לְמַעַן יִרְבּוּ יְמֵיהֶם וִימֵי בְנֵיהֶם : וְדִבּוּר אֶחָד [נ״א שְׁתֵּי דִבְּרוֹת] מִפִּיו בְּמַלְּלוֹ · שְׁתַּיִם זוּ בְּהַשְׁמִיעוֹ לִקְהָלוֹ · רָחֲקוּ שְׁנֵים עָשָׂר מִיל מִפַּחַד חֵילוֹ · וּפָרְחוּ נַפְשָׁם מִמִּשְׁמַע הוֹד קוֹלוֹ · וְהֶעֱמִיד עֲנָנֵי

they were moved backward the space of twenty-four מיל; and all the inhabitants of the world trembled, and were terrified, in awe of the eternal God, when he came down to speak to the immortal people; the people of the world were moved, dread seized them, and trembling laid hold on them; pain troubled them as a woman in travail; they were shaken and disturbed, and their shadow departed from them; they all came to קמואל, to divine with their erroneous divinations, and asked him what is this that hath happened to the world, herhaps the world is this day to return to *its* chaos, *and* the Lord is going to bring a flood again on the world? But he answered them thus, the Lord will give his mighty law to his people, and cause them to inherit it; and when they heard this, they all said; the Lord shall bless his people with peace, and cause them to understand his law. And every generation, and its governors, that existed before them, and those that shall arise after them, were all placed at mount סיני with them, to let them know, that the intelligent generation was more acceptable than them, to make them understand good judgment and knowledge; there was no blemish in them, for they all were entirely perfect. When he revealed himself to them on mount סיני, he appeared unto them under different forms; *and* spake אנכי (I am, &c.) face to face unto every one of them; a commanding countenance to those that learn the law; a middling countenance to those that prepare for the Mishna; a smiling countenance to those that could support their reasons in theology; and a respectable countenance to those that were perfect in the Talmud; as the pure ancient of days he seemed to them, and prepared delightful things for them, on the delectable mountain, with statutes and good precepts, and their reward; which if a man do, he shall live in them; for they are life to them that seek them, that their days, and the days of their children may be multiplied. And when he spoke one word from his mouth, and his congregation heard the second, they retreated twelve מיל in dread of his mighty power, and their souls fled from them, when they heard his glorious voice; he then drew out the glorious clouds of his power, and they poured forth liberal rain, which revived them; and they measured back the twelve מיל by his mighty strength; when they spoke unto the messenger (Moses), and said unto him, go thou near, and hear his words, and speak to us of the subject of his work, lest we die from the awfulness of his voice; and he heard the words of his congregation, and it was good in his presence,

כְּבוֹד גָּדְלוֹ · וְגִשְׁמֵי נְדָבוֹת הֵנִיפוּ וְהֵזִילוּ · וְחָיוּ וְשָׁבוּ שְׁנֵים עָשָׂר מִיל בְּתוֹקֶף חֵילוֹ · וְדִבְּרוּ לְצִיר וְאָמְרוּ לוֹ · קְרַב אַתָּה וּשְׁמַע מִלּוּלוֹ · וְדַבֵּר עִמָּנוּ קִנְיַן פָּעֳלוֹ · פֶּן נָמוּת מֵאֵימַת קוֹלוֹ · וַיִּשְׁמַע אֶל דִּבְרֵי קְהָלוֹ · וַיִּיטַב לְפָנָיו וְגַם עָרֵב לוֹ · וַיִּקְרָא לְצִיר וְלִמְרוֹמוֹ הֶעֱלוֹ · וּבֵינוֹ לְבֵין עַם שְׁלִישִׁי עִלּוֹ · וְהֶעֱמִידוֹ וְנִגַּשׁ אֶל עַרְפִלּוֹ · וּפָנִים בְּפָנִים דִּבֵּר לוֹ · וְקַרְנַיִם מִיָּדוֹ לוֹ · יְדִידוֹן רָעֲשׁוּ לְמוּלוֹ · וְדִבְּרוּ לִפְנֵי צוּר וְאָמְרוּ לוֹ · מָה אֱנוֹשׁ כִּי תְגַדְּלוֹ · וּמַה תְּחַשְּׁבֵהוּ לִמְקוֹמֵנוּ לְהַעֲלוֹ · קִנְיָן שַׁעֲשׁוּעִים לְהַנְחִילוֹ · וַהֲשִׁיבָם אֵל הֲנִיחוּ לוֹ · מֵאָז חֲשַׁקְתִּיו לְהַגְדִּילוֹ · וּלְהִכָּנֵס לִפְנֵי וְלִפְנִים רְשׁוּת נָתַתִּי לוֹ · שְׁבוּיַת מָרוֹם לָתֵת לוֹ · מְנַת חֶלְקוֹ וְגוֹרָלוֹ · לְלַמֵּד לִבְנֵי כָּל אֲשֶׁר יְדַבֵּר לוֹ : וּמֵהַר סִינַי קִבְּלוּ תוֹרָה · לֹא מִפִּי מַלְאָךְ וְלֹא מִפִּי שָׁלִיחַ אֲמוּרָה · כִּי אִם מִפִּי מֶלֶךְ עוֹטֶה אוֹרָה · טְהוֹר עֵינַיִם וְיִרְאָתוֹ טְהוֹרָה · מִפִּי גְבוּרָתוֹ · לִבְחִירוֹ הוֹרָה · דַּת בָּאֵר הֵיטֵב מְבוֹאָרָה · בְּדִבּוּר בַּאֲמִירָה בְּצִוּוּי בְּאַזְהָרָה · בְּתַלְמוּד בְּאַגָּדָה בְּמִשְׁנֶה בְּמִקְרָא · בְּחֻקָּה בְּמִצְוָה בִּבְרִית גְּמוּרָה · עֲרוּכָה בַּכֹּל וּשְׁמוּרָה · וּבְכָל מִצְוָה שֶׁבַח בְּעִנְיָן (בָּהּ) סְדוּרָה · לְהִתְבָּרֵךְ בְּהוֹגֶיהָ בְּכָל יוֹם בָּרוּךְ נוֹתֵן הַתּוֹרָה : וּבְאָלֶף שֶׁהִיא לְכָל הָאוֹתִיּוֹת רֹאשׁ · פָּתַח בְּאָנֹכִי לְדִבְּרוֹת רֹאשׁ · לְהוֹדִיעַ שֶׁהוּא אֱלֹהֵי קֶדֶם רֹאשׁ · בְּרֵאשִׁית רֹאשׁ וּבְאַחֲרִית רֹאשׁ · רִאשׁוֹן וְאַחֲרוֹן בְּסוֹף וּבְרֹאשׁ · צוֹפֶה מַה יִּהְיֶה בְּסוֹף מֵרֹאשׁ · וְלָמָּה בְּאָלֶף פָּתַח בְּרֹאשׁ · כְּנֶגֶד אֶלֶף דּוֹר שֶׁצָּפָה מֵרֹאשׁ · וְלִתֵּן לָהֶם אֱמוּנַת רֹאשׁ · לְצַוּוֹת לָהֶם דָּבָר מֵרֹאשׁ · וְעִכֵּב מֵהֶם תְּשַׁע מֵאוֹת וְשִׁבְעִים וְאַרְבָּעָה לִפְרוֹשׁ · וּלְסִיף עֶשְׂרִים וְשִׁשָּׁה דּוֹרוֹת חָשַׁךְ תְּבוּאַת רֹאשׁ ·

and pleasing to him; when he called the messenger (Moses) and made him ascend to heaven, and appointed him as the third person between him and his people, and caused him to approach and stand in the thick darkness, and spake to him face to face, and rays streamed from his hand to him; the angels were moved and rushed towards him, and in the presence of the Creator they spake, saying thus unto him, what is man, that thou shouldest exalt him? and wherefore make such an account of him, as to bring him up to our place, and cause him to inherit the delightful possession (the law)? But God answered them, leave him; for I have of old delighted to exalt him, and give him leave to enter into the innermost *place, and* to give him the heavenly captive, the portion of his lot and inheritance, to teach my children all that I shall speak unto him; therefore, from mount סיני they received the law, not from the mouth of an angel, nor was it delivered from the mouth of a messenger, but from the mouth of the King covered with light: he, the Omnipresent! whose reverence is purity, with the mighty word, he instructed his chosen, and clearly explained the law, speech, commandment, and admonition, in the Talmud, the Agadah, the Mishna, and the Testament, with the statutes, the commandments and the complete covenant, completely arranged and observed; and for every commandment there is a praise in the order of its subject, even the blessing said daily by those that meditate therein, *viz.* Blessed art *thou, O Lord!* who giveth the law. And with the א (aleph) which is the first of all letters, he began with אנכי (I *am,*) the first of the commandments, to shew them that he is the first, the eternal God! the first and the last, from the beginning to the end he vieweth what will be the end from the beginning. And wherefore did he begin with the aleph? Because of the thousand generations that he viewed from the beginning, and to give them the principal of truth (the law,) to command them his word from the beginning: when he passed by nine hundred and seventy-four *generations* of them; and at the end of twenty-six generations, he desired the first-fruits, the word that he commanded for a thousand generations from the beginning, to inherit the statute appointed from the beginning, with their utmost power to search and explain it; to worship, bend the knee, and bow the head, to the eternal and ever-existing God, who is exalted above every head. And when the hosts of angels saw that the peculiar people attained the gift of the law, and the exalted ones were

דָּבָר צִוָּה לְאֶלֶף דּוֹר מֵרֹאשׁ · לִנְחוֹל חוֹק נְסוּכַת רֹאשׁ · בְּתַעֲצוּמוֹתֶיהָ לַחֲקוֹר וְלִדְרוֹשׁ · לְהִשְׁתַּחֲוֹת וְלִכְרוֹעַ וְלִקּוֹד רֹאשׁ · לְאֵל חַי וְקַיָּם הַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ : וּבְשׁוּרָם צִבְאוֹת אֵלִים · כִּי לְמַתַּן דָּת זָכוּ סְגוּלִים · וַיְכַבְּדוּ בָהּ נִדְגָּלִים · נָתְנוּ שֶׁבַח וּתְהִלָּה לָאֵל אֵלִים · וַהֲמוֹן גְּדוּדִים וְכִתֵּי אֶרְאֶלִּים · שִׁיר וְתִשְׁבָּחוֹת מְפָאֲרִים וּמְהַלְּלִים · וּשְׂרָפִים מִמַּעַל לָהֶם עוֹמְדִים וּמְעַלִּים · וּלְיוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא מַגְדִּילִים · וְצִבְאוֹת גִּבּוֹרֵי חֲיָלִים · מַנְעִימִים שִׁיר הִלּוּלִים · וּפְאֵר כְּרוּבִים וְרַעַשׁ גַּלְגַּלִּים · בְּמַתַּן אָמוֹן הָיוּ גִילִים · וּמַלְאֲכֵי אֵשׁ וּמַיִם בְּלוּלִים . בְּשִׂמְחַת נְוַת בַּיִת מְסַלְדִים וּמְחַלִּים · וְזֶה אֶל זֶה קוֹרְאִים וְשׁוֹאֲלִים · לְקָדוֹשׁ וּבָרוּךְ תִּפְאֶרֶת מְכַלְלִים · רוֹמְמוֹת לְמַלְכָּם מְמַלְּלִים · וֶעֱזוּז נוֹרְאוֹתָיו מַגְדִּילִים · וְשִׁלּוּשׁ קְדֻשָּׁה לְקָדוֹשׁ בַּקּוֹדֶשׁ מְעַלִּים :

חזן כַּכָּתוּב עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֶל זֶה וְאָמַר : קהל וחזן קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ : חזן אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק מַשְׁמִיעִים קוֹל · מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ : קהל וחזן בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ : מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ כִּי מְחַכִּים אֲנַחְנוּ לָךְ · מָתַי תִּמְלוֹךְ בְּצִיּוֹן בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן : תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים : וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתְךָ כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ : קהל וחזן יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ :

חזן לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד · כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה : בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ :

The Reader then finishes שמונה עשרה and they say הלל.

honoured with it, they gave thanks and praise to the God of gods; and the multitude of the heavenly hosts, and choirs of אראלים (angels) sang songs of praise, and glorified; and the שרפים that stood above them, praised and extolled him who sat on the high and exalted throne; the hosts of mighty angels also chanted praise, as did the glorious כרובים and the impetuous orbs; they all rejoiced at the gift of the law; also the angels that are composed of fire and water mingled together rejoiced and praised God; thus they call one to another, and enquire of each other, to crown with glory the Most Holy and Blessed; they declare the exaltation of their heavenly King, and extol his mighty and tremendous works, and to the Most Holy they offer a threefold sanctification.

ככתוב *Reader.* As it is written by the hand of thy prophet, and one of the angels cried unto another, and said:—

Cong. and Read. Holy, holy, holy, is the Lord of Hosts the whole earth *is* full of his glory.

אז *Reader.* Then with a great, mighty, strong, and impetuous sound, they cause their voice to be heard; *and* raising themselves on high towards the seraphim, they jointly proclaim. *Cong. and Read.* Blessed is the glory of the Lord from the place of his residence. Shine from thy place, O our King! and reign over us as we hope in thee. When wilt thou reign in Zion? Speedily in our days, inhabit it for ever and ever. Thou shalt be exalted and sanctified in the midst of Jerusalem thy city, throughout all generations, and all eternity. May our eyes behold thy kingdom; according to the word that is written in thy mighty songs, by the hands of David, thy righteous anointed. *Cong. and Read.* The Lord shall reign for ever: thy God, O Zion! unto all generations. Hallelujah.

לדור *Reader.* Throughout all generations will we declare thy greatness; and for ever, and to all eternity, will we sanctify thy holiness; and thy praise, O our God! shall never depart from our mouth, for thou art an Omnipotent King! great and holy. Blessed art thou O Lord, holy God.

The Reader then finishes שמונה עשרה and they say הלל.

הלל:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרוֹא אֶת־הַהַלֵּל:

קיג הַלְלוּיָהּ · הַלְלוּ עַבְדֵי יְיָ · הַלְלוּ אֶת־שֵׁם יְיָ: יְהִי שֵׁם יְיָ מְבֹרָךְ · מֵעַתָּה וְעַד־עוֹלָם: מִמִּזְרַח שֶׁמֶשׁ עַד־מְבוֹאוֹ · מְהֻלָּל שֵׁם יְיָ: רָם עַל־כָּל־גּוֹיִם · יְיָ · עַל־הַשָּׁמַיִם כְּבוֹדוֹ: מִי כַּיְיָ אֱלֹהֵינוּ · הַמַּגְבִּיהִי לָשָׁבֶת: הַמַּשְׁפִּילִי לִרְאוֹת · בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימִי מֵעָפָר דָּל · מֵאַשְׁפֹּת יָרִים אֶבְיוֹן: לְהוֹשִׁיבִי עִם־נְדִיבִים · עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת · אֵם־הַבָּנִים שְׂמֵחָה · הַלְלוּיָהּ:

קיד בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם · בֵּית יַעֲקֹב מֵעַם לֹעֵז: הָיְתָה יְהוּדָה לְקָדְשׁוֹ · יִשְׂרָאֵל מַמְשְׁלוֹתָיו: הַיָּם רָאָה וַיָּנֹס · הַיַּרְדֵּן יִסֹּב לְאָחוֹר: הֶהָרִים רָקְדוּ כְאֵילִים · גְּבָעוֹת כִּבְנֵי־צֹאן: מַה־לְּךָ הַיָּם כִּי תָנוּס · הַיַּרְדֵּן תִּסֹּב לְאָחוֹר: הֶהָרִים תִּרְקְדוּ כְאֵילִים · גְּבָעוֹת כִּבְנֵי־צֹאן: מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ · מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב: הַהֹפְכִי הַצּוּר אֲגַם־מָיִם · חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם:

קטו לֹא לָנוּ יְיָ לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כָּבוֹד · עַל־חַסְדְּךָ עַל־אֲמִתֶּךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם · אַיֵּה־נָא אֱלֹהֵיהֶם: וֵאלֹהֵינוּ בַשָּׁמָיִם · כֹּל אֲשֶׁר חָפֵץ עָשָׂה: עֲצַבֵּיהֶם כֶּסֶף וְזָהָב · מַעֲשֵׂה יְדֵי אָדָם: פֶּה לָהֶם וְלֹא יְדַבֵּרוּ · עֵינַיִם לָהֶם וְלֹא יִרְאוּ: אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ · אַף־לָהֶם וְלֹא יְרִיחוּן: יְדֵיהֶם וְלֹא יְמִישׁוּן רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ · לֹא יֶהְגּוּ בִּגְרוֹנָם: כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם ·

HALLEL.

ברוך אתה Blessed art thou O Lord, our God! King of the universe, who hast sanctified us with thy commandments, and commanded us to read the Hallel.

PSALM. cxiii.

הללויה Praise ye the Lord. Praise, O ye servants of the Lord, praise ye the name of the Lord. Blessed be the name of the Lord, from henceforth and for evermore. From the rising of the sun, unto the going down thereof, the Lord's name is praised. High above all nations is the Lord, and his glory is above the heavens. Who is like unto the Lord our God, who dwelleth on high? Who condescendeth to view the things transacted in heaven and on earth? He raiseth the poor from the dust, and lifteth the needy from the dunghill. That he may set them with princes, even with the princes of his people. He maketh the barren women to dwell in the midst of her household. the joyful mother of children. Hallelujah.

PSALM. cxiv.

בצאת ישראל When Israel went forth from Egypt, and the house of Jacob from a people of strange language, Judah became his sanctuary, and Israel his dominion. The sea beheld, and fled; Jordan was driven back? The mountains skipped like rams, and the hills like lambs. What aileth thee, O sea! that thou fleddest? thou, O Jordan! that thou art driven back? Ye mountains, that ye skip like rams; and ye hills like lambs? At the presence of the Lord the earth trembleth; at the presence of the God of Jacob; who turneth the rock into a pool of water, the flint into a fountain of waters.

PSALM. cxv.

לא לנו Not for our sake, O Lord! not for our sake, but unto thy name give glory, for the sake of thy mercy and truth. Wherefore should the nations say, Where now is their God? But our God is in the heavens, and hath made whatsoever he pleased. Their idols are silver and gold the work of men's hands. Mouths they have, but speak not! eyes they have, but see not; ears they have, but hear not; nostrils they have, but smell not. They have hands, but feel not; they have feet, but

כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם: יִשְׂרָאֵל בְּטַח בַּיְיָ · עֶזְרָם וּמָגִנָּם הוּא: בֵּית אַהֲרֹן בִּטְחוּ בַיְיָ · עֶזְרָם וּמָגִנָּם הוּא: יִרְאֵי יְיָ בִּטְחוּ בַיְיָ · עֶזְרָם וּמָגִנָּם הוּא:

יְיָ זְכָרָנוּ יְבָרֵךְ · יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל · יְבָרֵךְ אֶת־בֵּית אַהֲרֹן: יְבָרֵךְ יִרְאֵי יְיָ: הַקְּטַנִּים עִם־הַגְּדֹלִים: יֹסֵף יְיָ עֲלֵיכֶם · עֲלֵיכֶם וְעַל־בְּנֵיכֶם: בְּרוּכִים אַתֶּם לַיְיָ · עֹשֵׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם שָׁמַיִם לַיְיָ · וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם: לֹא־הַמֵּתִים יְהַלְלוּיָהּ · וְלֹא כָּל יֹרְדֵי דוּמָה: וַאֲנַחְנוּ נְבָרֵךְ יָהּ · מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

קטז אָהַבְתִּי כִּי־יִשְׁמַע ׀ יְיָ · אֶת־קוֹלִי תַּחֲנוּנָי: כִּי־הִטָּה אָזְנוֹ לִי · וּבְיָמַי אֶקְרָא: אֲפָפוּנִי ׀ חֶבְלֵי־מָוֶת · וּמְצָרֵי שְׁאוֹל מְצָאוּנִי · צָרָה וְיָגוֹן אֶמְצָא: וּבְשֵׁם־יְיָ אֶקְרָא · אָנָּא יְיָ מַלְּטָה נַפְשִׁי: חַנּוּן יְיָ וְצַדִּיק · וֵאלֹהֵינוּ מְרַחֵם: שֹׁמֵר פְּתָאִים יְיָ · דַּלֹּתִי וְלִי יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי · כִּי יְיָ גָּמַל עָלָיְכִי: כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת · אֶת עֵינִי מִן־דִּמְעָה · אֶת־רַגְלִי מִדֶּחִי: אֶתְהַלֵּךְ לִפְנֵי יְיָ · בְּאַרְצוֹת הַחַיִּים: הֶאֱמַנְתִּי כִּי אֲדַבֵּר · אֲנִי עָנִיתִי מְאֹד · אֲנִי אָמַרְתִּי בְחָפְזִי · כָּל־הָאָדָם כֹּזֵב:

מָה־אָשִׁיב לַיְיָ · כָּל־תַּגְמוּלוֹהִי עָלָי: כּוֹס יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יְיָ אֶקְרָא: נְדָרַי לַיְיָ אֲשַׁלֵּם · נֶגְדָה נָּא לְכָל עַמּוֹ: יָקָר בְּעֵינֵי יְיָ · הַמָּוְתָה לַחֲסִידָיו: אָנָּה יְיָ כִּי־אֲנִי עַבְדֶּךָ · אֲנִי עַבְדְּךָ בֶּן־אֲמָתֶךָ · פִּתַּחְתָּ לְמוֹסֵרָי: לְךָ אֶזְבַּח זֶבַח תּוֹדָה · וּבְשֵׁם יְיָ

walk not; neither is utterance in their throat. May those who make them, become like them, all those who trust in them. O Israel trust thou in the Lord, he is thy help and shield. O house of Aaron! trust in the Lord, he is your help and shield. Ye who fear the Lord! trust in the Lord, he is your help and shield.

יי זכרנו The Lord hath ever been mindful of us, he will bless us, he will bless the house of Israel, he will bless the house of Aaron. He will bless those that fear the Lord, both small and great. May the Lord increase you more and more, you and your children. Blessed are ye of the Lord, who made heaven and earth. The heavens are the heavens of the Lord; but the earth hath he given to the children of men. The dead, praise not the Lord, nor they who descend into the silent grave. But we will bless the Lord from henceforth, and for evermore. Hallelujah.

PSALM. CXVI.

אהבתי I love the Lord! for he hath graciously heard my voice, and my supplications. For he hath inclined his ear unto me, therefore will I call upon him whilst I live. The struggles of death encompassed me, and the pangs of the grave seized me; I was entangled in trouble and sorrow, I then called upon the name of the Lord, O Lord, I beseech thee, deliver my soul. The Lord is gracious and righteous, yea, our God; is merciful. The Lord preserved the simple; I was brought low, and he saved me. Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, my eyes from tears, and my feet from falling. I yet will walk before the Lord in the land of the living. I firmly believed, therefore have I spoken with confidence, although I was greatly afflicted. In my haste I said, All men are liars.

מה אשיב ליי What shall I render unto the Lord, for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. My vows I will pay unto the Lord, now in the presence of all his people, Grievous in the sight of the Lord is the death of his pious servants. O Lord! truly I am thy servant; I am thy servant, the son of thine handmaid; thou hast loosed my bonds. Unto thee will I offer a sacrifice of thanksgiving; I will also call on

אֶקְרָא׃ נְדָרַי לַיָי אֲשַׁלֵּם • נֶגְדָה־נָּא לְכָל־עַמּוֹ׃ בְּחַצְרוֹת • בֵּית
יְיָ • בְּתוֹכֵכִי יְרוּשָׁלָיִם הַלְלוּיָהּ׃

קיז הַלְלוּ אֶת־יְיָ כָּל־גּוֹיִם • שַׁבְּחוּהוּ כָּל־הָאֻמִּים׃ כִּי גָבַר
עָלֵינוּ • חַסְדּוֹ • וֶאֱמֶת יְיָ לְעוֹלָם הַלְלוּיָהּ׃

The following four verses are chaunted by the Reader, the Congregation Repeating at the end of each verse :—

קיח הוֹדוּ לַיָי כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃
יֹאמַר־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ׃
יֹאמְרוּ נָא בֵית־אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ׃
יֹאמְרוּ נָא יִרְאֵי יְיָ כִּי לְעוֹלָם חַסְדּוֹ׃

מִן־הַמֵּצַר קָרָאתִי יָּהּ עָנָנִי בַמֶּרְחַבְיָהּ׃ יְיָ לִי לֹא אִירָא
מַה־יַּעֲשֶׂה לִי אָדָם׃ יְיָ לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃ טוֹב
לַחֲסוֹת בַּיָי מִבְּטֹחַ בָּאָדָם׃ טוֹב לַחֲסוֹת בַּיָי מִבְּטֹחַ בִּנְדִיבִים׃
כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילַם׃ סַבּוּנִי גַם־סְבָבוּנִי בְּשֵׁם יְיָ
כִּי אֲמִילַם׃ סַבּוּנִי כִדְבֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים בְּשֵׁם יְיָ כִּי
אֲמִילַם׃ דָּחֹה דְחִיתַנִי לִנְפֹּל וַיָי עֲזָרָנִי׃ עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי
לִישׁוּעָה׃ קוֹל • רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים יְמִין יְיָ עֹשָׂה חָיִל׃
יְמִין יְיָ רוֹמֵמָה יְמִין יְיָ עֹשָׂה חָיִל׃ לֹא־אָמוּת כִּי־אֶחְיֶה וַאֲסַפֵּר
מַעֲשֵׂי־יָהּ׃ יַסֹּר יִסְּרַנִּי יָּהּ וְלַמָּוֶת לֹא נְתָנָנִי׃ פִּתְחוּ־לִי שַׁעֲרֵי־
צֶדֶק אָבֹא בָם אוֹדֶה יָהּ׃ זֶה־הַשַּׁעַר לַיָי צַדִּיקִים יָבֹאוּ בוֹ׃
אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה׃ (repeat)

the name of the Lord. I will pay my vows unto the Lord, now in the presence of all his people. In the courts of the Lord's house, in the midst of thee, O Jerusalem! Hallelujah.

PSALM. cxvii.

הללו את יי Praise the Lord, all ye nations; praise him, all ye people. For great is his merciful kindness towards us; and the truth of the Lord endureth for ever. Hallelujah.

PSALM. cxviii.

הודו ליי O give thanks unto the Lord, for he is good; for his mercy endureth for ever.

Let Israel now say, that his mercy endureth for ever.

Let the house of Aaron now say, that his mercy endureth for ever.

Let those who fear the Lord now say, that his mercy endureth for ever.

מן המצר In distress I called on the Lord, and the Lord answered me with enlargement. The Lord is for me, I will not fear; what can man do unto me? The Lord is with me, and is my help; I therefore shall see my desire on those who hate me. It is better to trust in the Lord, than to rely on man. It is better to trust in the Lord, than to rely on princes. All nations compassed me about; but in the name of the Lord will I cut them off. They surrounded me, yea, they compassed me about; but in the name of the Lord will I cut them off. They compassed me about like bees, they flashed up as the fire of thorns; but in the name of the Lord will I cut them off. Thou hast thrust sore at me, that I might fall; but the Lord supported me. the Lord is my strength and song, and he is become my salvation. The voice of song and salvation is in the tabernacles of the righteous. "The right hand of the Lord hath done valiantly. The right hand of the Lord is exalted; the right hand of the Lord hath done valiantly." I shall not die, but live and declare the works of the Lord. He hath indeed chastised me, but he hath not given me over unto death. Open for me the gates of righteousness, that I may enter through them, to praise the Lord. This is the gate of the Lord, into which the righteous shall enter. I will praise thee, for thou hast answered me, and art become my salvation.

אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה : (repeat)
מֵאֵת יְיָ הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ : (repeat)
זֶה הַיּוֹם עָשָׂה יְיָ נָגִילָה וְנִשְׂמְחָה בוֹ : (repeat)

The following verses are chaunted by the Reader, the Congregation responding to every verse:—

אָנָּא יְיָ הוֹשִׁיעָה נָּא : אָנָּא יְיָ הוֹשִׁיעָה נָּא :
אָנָּא יְיָ הַצְלִיחָה נָא : אָנָּא יְיָ הַצְלִיחָה נָא :

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ בֵּרַכְנוּכֶם מִבֵּית יְיָ : (repeat)
אֵל ׀ יְיָ וַיָּאֶר לָנוּ אִסְרוּ־חַג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבֵּחַ : (repeat)
אֵלִי אַתָּה וְאוֹדֶךָּ אֱלֹהַי אֲרוֹמְמֶךָּ : (repeat)
הוֹדוּ לַיְיָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ : (repeat)

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ (עַל) כָּל מַעֲשֶׂיךָ · וַחֲסִידֶיךָ צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ · וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת שִׁמְךָ מַלְכֵּנוּ · כִּי לְךָ טוֹב לְהוֹדוֹת · וּלְשִׁמְךָ נָאֶה לְזַמֵּר · כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל : בָּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת :

Then say קדיש שלם.

אֵין כָּמוֹךָ בָאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ : מַלְכוּתְךָ מַלְכוּת כָּל עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל דּוֹר וָדֹר : יְיָ מֶלֶךְ יְיָ מָלָךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד : יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם : אַב הָרַחֲמִים הֵיטִיבָה בִרְצוֹנְךָ אֶת צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם : כִּי בְךָ לְבַד בָּטָחְנוּ מֶלֶךְ אֵל רָם וְנִשָּׂא אֲדוֹן עוֹלָמִים :

Two manuscripts of the Pentateuch are taken out of the Ark.
When the Ark is opened, the Congregation say,

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְיָ וְיָפֻצוּ אֹיְבֶיךָ : וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ : כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְיָ מִירוּשָׁלָיִם : בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ :

(*Repeated.*) The stone which the builders rejected, is become the chief corner-stone. (*Repeated.*) This is from the Lord; it is marvellous in our eyes. (*Repeated.*) This is the day which the Lord hath appointed, we will rejoice and be glad thereon. (*Repeated.*)

אנא O Lord! cause us to prosper, we beseech thee. O Lord! cause us to prosper, we beseech thee.

אנא O Lord! save us now, we beseech thee. O Lord! save us now, we beseech thee.

ברוך הבא Blessed be he who cometh in the name of the Lord; we bless you from the house of the Lord. (*Repeated.*) The Lord is God, he giveth us light; bring hither the sacrifice bound with myrtles, even to the horns of the altar. (*Repeated.*) Thou art my God! and I will thank thee; my God! I will extol thee. (*Repeated.*) Give thanks unto the Lord, for he is good; for his mercy endureth for ever. (*Repeated.*)

יהללוך All thy works, O Lord! shall praise thee; thy pious servants, with the righteous, who perform thy will, and thy people, the house of Israel, shall altogether, with joyful song, thank, bless, praise, and glorify thy glorious name; for to thee it is proper to offer thanksgiving, and it is pleasant to sing praise to thy name; for thou art God from everlasting to everlasting. Blessed art thou, O Lord! the King adored with praises.

אין כמוך There is none like unto thee among the gods, O Lord! neither is there anything equal unto thy works! Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord will give strength unto his people; the Lord will bless his people with peace. Father of mercies! deal kindly in thy favour with Zion and rebuild the walls of Jerusalem; for in thee only do we confide, O thou who art God! high and exalted, the Sovereign of eternity.

ויהי בנסע "And when the ark set forward, Moses said, Arise, O Lord! and scatter thy enemies, and cause those that hate thee, to flee before thee. For from Zion shall the law go forth, and the word of the Lord from Jerusalem."

ברוך Blessed be he who hath given the law to his people Israel in his holiness.

Then say three times,

וַאֲנִי תְפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרָב חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ :

According to Rabbi Simon, the following is said:—

בְּרִיךְ שְׁמֵיהּ דְּמָרֵא עָלְמָא בְּרִיךְ כִּתְרָךְ וְאַתְרָךְ · יְהֵא רְעוּתָךְ עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם · וּפוּרְקַן יְמִינָךְ אַחֲזֵי לְעַמָּךְ בְּבֵית מַקְדְּשָׁךְ וּלְאַמְטוּיֵא לָנָא מִטּוּב נְהוֹרָךְ וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין · יְהֵא רַעֲוָא קֳדָמָךְ דְּתוֹרִךְ לָן חַיִּין בְּטִיבוּתָא · וְלֶהֱוֵי אֲנָא פְּקִידָא בְּגוֹ צַדִּיקַיָּא · לְמִרְחַם עָלַי וּלְמִנְטַר יָתִי וְיַת כָּל דִּילִי וְדִי לְעַמָּךְ יִשְׂרָאֵל · אַנְתְּ הוּא זָן לְכֹלָּא וּמְפַרְנֵס לְכֹלָּא · אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא · אַנְתְּ הוּא דְשַׁלִּיט עַל מַלְכַיָּא וּמַלְכוּתָא דִּילָךְ הִיא · אֲנָא עַבְדָּא דְקוּדְשָׁא בְּרִיךְ הוּא דִּסְגִידְנָא קַמֵּהּ וּמִקַּמֵּהּ דִּיקַר אוֹרַיְתֵהּ בְּכָל עִדָּן וְעִדָּן · לָא עַל אֱנָשׁ רְחִיצְנָא · וְלָא עַל בַּר אֱלָהִין סְמִיכְנָא · אֶלָּא בֶּאֱלָהָא דִשְׁמַיָּא ·

This is said thrice, before the following Prayer.

יְיָ יְיָ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת : נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה : ג״פ

רִבּוֹנוֹ שֶׁל עוֹלָם מַלֵּא מִשְׁאֲלוֹתַי לְבִי לְטוֹבָה וְהָפֵק רְצוֹנִי וְתֵן שְׁאֵלָתִי וּזְכֵה לִי פלוני בן פלונית (וְאִשְׁתִּי וּבָנַי וּבְנוֹתַי וְכָל בְּנֵי בֵיתִי) לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם : וּמַלְּטֵנִי מִן יֵצֶר הָרָע וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ וְזַכֵּנוּ כְּדֵי שֶׁתִּשְׁרֶה שְׁכִינָתְךָ עָלֵינוּ וְהוֹפַע עָלֵינוּ רוּחַ חָכְמָה וּבִינָה וְיִתְקַיֵּם בָּנוּ מִקְרָא שֶׁכָּתוּב וְנָחָה עָלָיו רוּחַ יְיָ · רוּחַ חָכְמָה וּבִינָה · רוּחַ עֵצָה וּגְבוּרָה · רוּחַ דַּעַת וְיִרְאַת יְיָ · וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁאֶזְכֶּה לַעֲשׂוֹת מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ · וְלָלֶכֶת בְּדַרְכֵי יְשָׁרִים לְפָנֶיךָ וְקַדְּשֵׁנוּ בִּקְדֻשָּׁתֶךָ · כְּדֵי שֶׁנִּזְכֶּה לְחַיִּים טוֹבִים וַאֲרוּכִים לְחַיֵּי עוֹלָם הַבָּא · וְתִשְׁמְרֵנִי מִמַּעֲשִׂים רָעִים וּמִשָּׁעוֹת רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא לָעוֹלָם · וְהַבּוֹטֵחַ בַּיְיָ חֶסֶד יְסוֹבְבֶנְהוּ אָמֵן :

" " The Lord! the Lord God! merciful and gracious, long-suffering, and abundant in beneficence and truth; keeping mercy unto thousands, forgiving iniquity, transgressions, and sin, but will not hold guiltless.

רבונו של עולם Sovereign of the universe! fulfil the requests of my heart for good; further my desire, and grant my petition. O grant that I, (my wife, sons, daughters, and all my household) may be worthy to perform thy will with a perfect heart, O deliver me from the evil imagination; and grant that thy law may be our portion; purify us, that thy divine presence may rest on us; and cause the spirit of wisdom and understanding to shine upon us; so that it may be accomplished in us what is written; and the spirit of the Lord shall rest upon him; the spirit of wisdom, and understanding; the spirit of counsel and strength; the spirit of knowledge, and the fear of the Lord. And may it thus be acceptable in thy presence, O Eternal, our God! and the God of our fathers, that I may be worthy to perform good deeds in thy sight, and to walk in the paths of rectitude. O sanctify us with thy holiness, that we may merit a happy life *in this world,* and immortal life in the future one; and guard us from evil deeds, and disastrous events. He that trusteth in the Lord, shall be encompassed with mercy. Amen.

ואני תפלתי May my prayer ascend unto thee, O Lord! in an acceptable time; in thine abundant mercy, O God! answer me in the truth of thy salvation.

בריך שמה Blessed be thy name, thou who art Sovereign of the universe; blessed be thy crown and residence; mayest thou delight in thy people Israel for ever; shew them the redemption of thy right hand in thine holy temple; and accept their supplication with mercy. May it be acceptable in thy presence, to grant me a long and happy life; and that we may be numbered among the righteous. Have mercy upon me, and guard me, and all that belong to me, and to thy people Israel. Thou art he who feedeth and maintaineth all; thou art he who ruleth over all; thou art he who ruleth over all kings; for the kingdom is thine. I am the servant of the holy and blessed God, before whom and his precious law, I bow down; I rely not on man, nor on any celestial being, but on the God of heaven, for he is the true God; sufficient to do good and righteous acts; on him do I rely, and to his holy

דהוּא אֱלָהָא קְשׁוֹט · וְאוֹרַיְתֵהּ קְשׁוֹט · וּנְבִיאוֹהִי קְשׁוֹט · וּמַסְגֵּא לְמֶעְבַּד טַבְוָן וּקְשׁוֹט · בֵּהּ אֲנָא רָחִיץ · וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא אֲנָא אֵמַר תּוּשְׁבְּחָן · יְהֵא רַעֲוָא קֳדָמָךְ דְתִפְתַּח לִבִּי בְּאוֹרַיְתָא וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי · וְלִבָּא דְכָל עַמָּךְ יִשְׂרָאֵל לְטָב וּלְחַיִּין וְלִשְׁלָם · אָמֵן :

The Reader takes the תורה and commences the following verses, which the Congregation repeat:—

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קָדוֹשׁ (וְנוֹרָא) שְׁמוֹ :

The Reader says,

חזן גַּדְּלוּ לַייָ אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו :

Whilst the תורה is being taken to the desk, the Congregation say the following:

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ :

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ הוּא : רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ :

עַל הַכֹּל יִתְגַּדַּל וְיִתְקַדַּשׁ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא : שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא : בָּעוֹלָמוֹת שֶׁבָּרָא הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא : כִּרְצוֹנוֹ וְכִרְצוֹן יְרֵאָיו וְכִרְצוֹן כָּל־בֵּית יִשְׂרָאֵל : צוּר הָעוֹלָמִים אֲדוֹן כָּל־הַבְּרִיּוֹת אֱלוֹהַּ כָּל־הַנְּפָשׁוֹת : הַיּוֹשֵׁב בְּמֶרְחֲבֵי מָרוֹם הַשּׁוֹכֵן בִּשְׁמֵי שְׁמֵי קֶדֶם : קְדֻשָּׁתוֹ עַל הַחַיּוֹת וּקְדֻשָּׁתוֹ עַל כִּסֵּא הַכָּבוֹד : וּבְכֵן יִתְקַדַּשׁ שִׁמְךָ בָּנוּ יְיָ אֱלֹהֵינוּ לְעֵינֵי כָּל־חָי : וְנֹאמַר לְפָנָיו שִׁיר חָדָשׁ כַּכָּתוּב : שִׁירוּ לֵאלֹהִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו : וְנִרְאֵהוּ עַיִן בְּעַיִן בְּשׁוּבוֹ אֶל נָוֵהוּ כַּכָּתוּב : כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב יְיָ צִיּוֹן : וְנֶאֱמַר וְנִגְלָה כְּבוֹד יְיָ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי יְיָ דִּבֵּר :

and reverend name I continually utter praise. O may it be acceptable in thy presence, to enlighten me in thy law, and to fulfil the desire of my heart, and the hearts of thy people Israel, for good, peace, and life. Amen.

שמע ישראל Hear, O Israel, the Lord is our God, the Lord is ONE.

אחד אלהינו Our God is ONE; our Lord is great; holy and tremendous is his name.

גדלו O magnify the Lord with me, and let us together, extol his name.

לך יי הגדלה Thine, O Lord! is the greatness, power, glory, victory, and majesty; for all that is in the heaven and in the earth, is thine: thine is the kingdom, O Lord! and thou art exalted as the Supreme above all.

רוממו יי אלהינו Extol ye the Lord, our God! and bow down at his footstool, for holy is he. Exalt ye the Lord, our God! and worship at his holy mount, for the Lord our God is holy.

על הכל For all which, the name of the Supreme King of kings, the holy and blessed God, shall be extolled, hallowed, praised, glorified, magnified, and exalted in the worlds that he hath created, even this world and the future one, according to his will, the desire of those who fear him, and the desire of all the house of Israel. Former of the universe! Lord of all creatures! and the God of all souls! who sitteth in the wide extended heavens, and dwelleth in the heaven of heavens: his holiness is above the חיות and his holiness is above the throne of glory; sanctify thou thy name through us, O Lord, our God! in the sight of all the living, and we will sing a new song in thy presence; as it is written—sing unto God, sing praises to his name; extol him who rideth upon the heavens; praise him by his name JAH! and rejoice before him; for we shall see him eye to eye, when he returns to his habitation: as it is written—for eye to eye shall they see him when the Lord returneth to Zion. And it is said, and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

אַב הָרַחֲמִים הוּא יְרַחֵם עַם עֲמוּסִים וְיִזְכּוֹר בְּרִית אֵיתָנִים וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת וְיִגְעַר בְּיֵצֶר הָרָע מִן הַנְּשׂוּאִים וְיָחוֹן אוֹתָנוּ לִפְלֵטַת עוֹלָמִים וִימַלֵּא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים :

One of the Manuscripts of the Pentateuch is placed on the Reading Desk, and the Reader says,

וְיַעֲזוֹר וְיָגֵן וְיוֹשִׁיעַ לְכֹל הַחוֹסִים בּוֹ וְנֹאמַר אָמֵן : הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ וּתְנוּ כָבוֹד לַתּוֹרָה כֹּהֵן קְרַב · יַעֲמוֹד

Here the Reader names the person called to the תורה ·

בָּרוּךְ שֶׁנָּתַן תּוֹרָה · לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ : תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נָפֶשׁ · עֵדוּת יְיָ נֶאֱמָנָה מַחְכִּימַת פֶּתִי : פִּקּוּדֵי יְיָ יְשָׁרִים מְשַׂמְּחֵי לֵב · מִצְוַת יְיָ בָּרָה מְאִירַת עֵינָיִם : יְיָ עֹז לְעַמּוֹ יִתֵּן · יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם : הָאֵל תָּמִים דַּרְכּוֹ אִמְרַת יְיָ צְרוּפָה מָגֵן הוּא לְכֹל הַחוֹסִים בּוֹ :

The Congregation respond :—

וְאַתֶּם הַדְּבֵקִים בַּיְיָ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם :

Those who are called to the law, say the following benediction, before the Reader begins to read.

בָּרְכוּ אֶת־יְיָ הַמְבוֹרָךְ :

Congregation answers.

בָּרוּךְ יְיָ הַמְבוֹרָךְ לְעוֹלָם וָעֶד :

The Person called, says.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־הָעַמִּים · וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ · בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה :

After the Portion is read, he says.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ : בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה :

אב הרחמים O merciful Father have compassion on those who have been borne *by thee ;* remember the covenant of the patriarchs ; deliver our soul from evil occurences ; and rebuke the evil imagination from those who have been thy care from the womb ; and through thy mercy cause us to escape it for ever ; and fulfil our desire with the good measure of salvation, and mercies.

One of the Manuscripts of the Pentateuch isplaced on the Reading Desk, and the Reader says,

ויעזור O may he help, shield, and save all those that trust in him ; and let us say, Amen. All of ye ascribe power unto God, and tender honour unto the law,—[*Here the person is called by name, who is to ascend the reading desk, to hear the law read.*]—Blessed be he who hath given the law to his people Israel through his holiness. The law of the Lord is perfect, quieting the soul ; the testimony of the Lord is sure, making the simple wise. The statutes of the Lord are right, rejoicing the heart ; the commandment of the Lord is clear, enlightening the eyes. The Lord will give strength unto his people : the Lord will bless his people with peace. The way of God is perfect ; the word of the Lord is pure : he is a shield to all who trust in him.

ואתם הדבקים But ye that did cleave unto the Lord your God, are alive every one of you unto this day.

Those who are called to the law, say the following benediction, before the Reader begins to read.

ברכו Bless ye the Lord, who is ever blessed.

Congregation answers.

ברוך Blessed be the Lord, who is blessed for ever and evermore.

The Person called, says.

ברוך Blessed art thou, O Lord, our God ; King of the universe who hath chosen us from all nations, and hath given us his law. Blessed art thou, O Lord ! giver of the law.

After the Portion is read he says.

ברוך אתה Blessed art thou O Lord, our God ! King of the universe, who hath given us a law of truth, and planted eternal life amongst us. Blessed art thou, O Lord ! giver of the law.

THE ARGUMENT.

The Poet declares the Praise of the Sovereign of the Universe in the creation of the World; as also of the heavenly hosts, Whence he descends to speak of the Lord's host below, by shewing the strength of their faith, in opposition to those that would seduce them; their disputations with the Gentiles, and their trust in the greatness of the future reward; the nature of which he in some measure describes, in allusive terms, &c.

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי :

אַ קְדָמוּת מִלִּין וְשָׁרָיוּת שׁוּתָא •
אַ וְלָא שָׁקִילְנָא הַרְמָן וּרְשׁוּתָא :
בְּ בָבֵי תְּרֵי וּתְלַת דְּאֶפְתַּח בְּנַקְשׁוּתָא •
בְּ בָרֵי דְבָרֵי וְטָרֵי עֲדֵי לְקַשִּׁישׁוּתָא :
גְּ בוּרָן עַלְמִין לֵיהּ וְלָא סִפֵּק פְּרִישׁוּתָא •
גְּ וִיל אִלּוּ רְקִיעֵי קְנֵי כָּל חוּרְשָׁתָא :
דְּ יוֹ אִלּוּ יַמֵּי וְכָל מֵי כְנֵישׁוּתָא •
דַּ יְרֵי אַרְעָא סָפְרֵי וְרַשְׁמֵי רַשְׁוָתָא :
הֲ דַר מָרֵא שְׁמַיָּא וְשַׁלִּיט בְּיַבֶּשְׁתָּא •
הָ קֵם עַלְמָא יְחִידָאֵי וְכַבְשֵׁיהּ בְּכַבְשׁוּתָא :
וּ בְלָא לֵאוּ שַׁכְלְלֵיהּ וּבְלָא תְשָׁשׁוּתָא •
וּ בְאָתָא קַלִּילָא דְּלֵית בָּהּ מְשַׁשׁוּתָא :
זְ מִין כָּל עֲבִידְתֵּיהּ בְּהַהּ יוֹמֵי שִׁתָּא •
זַ הוֹר יְקָרֵיהּ עֲלֵי עֲלֵי כָּרְסְיֵהּ דְּאֶשָּׁתָא :
חֲ יָל אֶלֶף אַלְפִין וְרִבּוֹא לְשַׁמְשׁוּתָא •
חַ דְתִּין נְבוֹט לְצַפְרִין סַגִּיאָה טְרָשׁוּתָא :
טְ פֵי יְקִידִין (נ״א יקרין) שְׂרָפִין כְּלוּל גַּפֵּי שִׁתָּא •
טְ עֵם עַד יִתְיְהֵב לְהוֹן שְׁתִיקִין בְּאַדְּשְׁתָּא :
יְ קַבְּלוּן דֵּין מִן דֵּין שָׁוֵי דְּלָא בְשַׁשְׁתָּא •
יְ קַר מְלֵי כָל אַרְעָא לְתְלוֹתֵי קְדוּשְׁתָּא :
כְּ קַל מִן קֳדָם שַׁדַּי כְּקַל מֵי נְפִישׁוּתָא •
כְּ רוּבִין קְבֵל גַּלְגַּלִּין מְרוֹמְמִין בְּאַוְשָׁתָא :

THE ARGUMENT.

The Poet declares the Praise of the Sovereign of the Universe in the creation of the World; as also of the heavenly hosts, Whence he descends to speak on the Lord's hosts below, by shewing the strength of their faith, in opposition to those that would seduce them; their disputations with the Gentiles, and their trust in the greatness of the future reward; the nature of which he in some measure describes, in allusive terms, &c.

בחדש In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

אקדמות At the beginning of these sentences, before I utter them, I will first crave permission and approbation; with a few words I will rehearse aloud, and speak of the sanctity of the Creator, who upholdeth the world to eternity; his strength is eternal, and which it is impossible to describe, although the heavens were parchment, and all the reeds were pens, the seas and all the waters were ink, and all the inhabitants of the earth were scribes and writers, *yet would it be insufficient to declare,* the glory of the Lord of heaven, who also ruleth the terrestrial globe, he raised the world alone, and secreted it. He founded it without fatigue, or weariness. He prepared all his work in six days, and placed the splendour of his glory over his fiery throne. A host of a thousand times ten thousands and myriads of *angels* minister to him, which are renewed every morning by his mighty power. The many glorious שרפים (angels) that have six wings, before they obtain permission, must all remain silent, they equally receive *the word* one from the other without delay; when the whole earth is filled with his glory, by the three-fold sanctification. As the voice of the Almighty, as the noise of mighty waters, so the כרובים (angels) raise their voice opposite the heavenly orbs, and in the twinkling of an eye are seen to shoot as an arrow from a bow; and wherever they are sent, hasten *back* with their answer. They praise his blessed glory in every

לְ מֶחֱזֵי בְּאַנְפָּא עֵין כְּוַת גִּירֵי קַשְׁתָּא ·
לְ כָל אֲתַר דְּמִשְׁתַּלְחִין זְרִיזִין בְּאַשְׁוָתָא :
מְ בָרְכִין בְּרִיךְ יְקָרֵיהּ בְּכָל לְשָׁן לְחִישׁוּתָא ·
מֵ אֲתַר בֵּית שְׁכִינְתֵּהּ דְּלָא צָרִיךְ בְּחִישׁוּתָא :
נְ הִים כָּל חֵיל מְרוֹמָא מְקַלְּסִין בַּחֲשַׁשְׁתָּא ·
נְ הִירָא מַלְכוּתֵיהּ לְדָר וָדָר לְאַפְרַשְׁתָּא :
סְ דִירָא בְהוֹן קְדוּשְׁתָּא וְכַד חַלְפָא שַׁעְתָּא ·
סְ יוּמָא דִלְעָלַם וְאוֹף לָא לִשְׁבוּעָתָא :
עֲ דַב יְקַר אַחְסַנְתֵּיהּ חֲבִיבִין דִּבְקַבַּעְתָּא ·
עֲ בִידִין לֵיהּ חֲטִבָּה בְּדְנַח וּזְקַעְתָּא :
פְּ רִישָׁן לְמָנָתֵיהּ לְמֶעֱבַד לֵיהּ רְעוּתָא ·
פְּ רִישְׁתֵּי שְׁבָחֵיהּ יְחַוּוּן בְּשָׁעוּתָא :
צְ בִי וְחָמִיד וְרַגִּיג דְּיִלְאוֹן בְּלָעוּתָא ·
צְ לוֹתְהוֹן בְּכֵן מְקַבֵּל וְהַנְיָא בָעוּתָא :
קְ טִירָא לְחַי עָלְמָא בְּתָגָא בִּשְׁבוּעָתָא ·
קֳ בֵל יְקַר טוּטַפְתָּא יְתִיבָא בִקְבִיעָתָא :
רְ שִׁימָא הִיא גוּפָא בְּחָכְמְתָא וּבְדַעְתָּא ·
רְ בוּתְהוֹן דְּיִשְׂרָאֵל קְרָאֵי בִשְׁמַעְתָּא :
שֶׁ בַח רִבּוֹן עָלְמָה אֲמִירָא דִכְוָתָא ·
שְׁ פַר עֲלֵי (נ"א עליה) לְחַוּוּיֵהּ בְּאַפֵּי מַלְכְּוָתָא :
תְּ אִין וּמִתְכַּנְשִׁין כְּחֵיזוּ אִדְוָתָא ·
תְּ מֵהִין וְשַׁיְלִין לֵיהּ בְּעֵסֶק אַתְוָתָא :
מְ נָן וּמָאן הוּא רְחִימָךְ שַׁפִּירָא בְּרֵיוָתָא ·
אֲ רוּם בְּגִינֵיהּ סָפִית מִדּוּר אַרְיְוָתָא :
יְ קָרָא וְיָאֶה אַתְּ אֵין תִּתְעָרְבִי לְמַרְוָתָא ·
רְ עוּתֵיךְ נַעֲבִיד לִיךְ בְּכָל אַתְרְוָתָא :
בְּ חָכְמָתָא מְתִיבָתָא לְהוֹן קְצַת לְהוֹדָעוּתָא ·
יְ דַעְתּוּן חַכְּמִין לֵיהּ בְּאִשְׁתְּמוֹדָעוּתָא :
רְ בוּתְכוֹן מָה חֲשִׁיבָא קֳבֵל הַהִיא שְׁבַחְתָּא ·
רְ בוּתָא דְיַעֲבֵיר לִי כַּד מַטְיָא יְשׁוּעֲתָא :

tongue and language, even from the place of his divine presence, for he is Omnipresent. And all the heavenly host reply and praise him in reverence, declaring the memorial of his kingdom from generation to generation: after that they have finished the sanctification and after the expiration of this time they must desist, even in the sabbatical and jubilee years. The glorious inheritance possessed by him with unalterable love, *because* they extol *his Unity* morning and evening. They explain the law, and do his will, and declare his wonderful praise in its due time. He earnestly desired them to meditate in his law, then would he accept their prayer favourably, *and* which is bound as a crown *on the head of him* who liveth eternally, according to the oath of the precious frontlets there fixed, *and* wherein is noted with wisdom and understanding, the magnificence of Israel, who read the שמע. The praise of the Sovereign of the universe is alike beautiful for them to declare in the presence of the kings *of the nations,* who come assembled, and are surprised at their patient suffering, and *therefore* enquire of them for a sign concerning this, *saying* whence, and who is thy beloved, O thou most beautiful of women, that for his sake thou sufferest thyself to be bruised by the *lions?* Glorious and honourable shalt thou be, if thou wilt associate thyself with us, when we will do thy will in every place. She (the nation) wisely answered them, by informing them of *a small* part of his praise; *saying,* if ye knew him, ye would wisely seek to be better acquainted with him *For,* of what importance is your greatness in comparison of the exalted state to which he will raise me, when the time *of my redemption* shall arrive. When the light shall shine on me, and ye will be covered with darkness, when his glory shall be revealed with strength and might. *Then* will he render retribution to mine enemies, and *the inhabitants of* the isles, but will increase his kindness to the beloved people, *and shield them for* their great

בְּ מֵיתֵי לִי נְהוֹרָא וְתַחֲפֵי לְכוֹן בַּהֲתָא ·

יְ קָרֵיהּ כַּד אִתְגְּלֵי בְּתָקְפָּא וּבְגֵיוָתָא :

יְ שַׁלֵּם גְּמֻלַיָּא לְסַנְאֵי וְנַגְוָתָא ·

צְ דַקְתָּא לְעַם חָבִיב וְסַגֵּי זַכְוָתָא :

חֲ דוּ שְׁלֵמָא בְּמֵיתֵי וּמָנָא (נ״א וּמַנְּנָא) דַכְיָתָא ·

קִ רְיָתָא דִירוּשְׁלֵם כַּד יְכַנֵּשׁ גַּלְוָתָא :

יְ קָרֵיהּ מְטוּל עֲלֵיהּ בְּיוֹמֵי וְלֵילָתָא ·

גְּ נוּנֵיהּ לְמֶעֱבַד בָּהּ בְּתוּשְׁבְּחָן כְּלִילָתָא :

דְּ זֵהוֹר עֲנָנַיָּא לְמִשְׁפַּר כִּילָתָא ·

לְ פוּמֵיהּ דְעִבִידְתָּא עֲבִידָן מְטַלַּלְתָּא :

בְּ תַכְתְּקֵי דְּהַב פִּיזָא וּשְׁבַע מַעֲלָתָא ·

תְּ חִימִין צַדִּיקֵי קֳדָם רַב פָּעֳלָתָא :

וְ רֵוֵיהוֹן דָּמֵי לְשַׂבְעָה חֶדְוָתָא ·

רְ קִיעָא בְזֵהוֹרֵיהּ וְכוֹכְבֵי זִיוָתָא :

חֲ דָרָא דְּלָא אֶפְשַׁר לְמִפְרַט בְּשִׁבְחָתָא ·

וְ לָא אִשְׁתְּמַע וְחָמֵי נְבִיאָן חֶזְוָתָא :

בְּ לָא שַׁלְטָא בֵיהּ עֵין בְּגוֹ עֵדֶן גִּנְּתָא ·

מְ טַיְּלֵי בֵי חִנְגָּא לְבַהֲדֵי דִשְׁכִינְתָּא :

עֲ לַיהּ רַמְזֵי דֵין הוּא בְּרַם בְּאֶמְתָּנוּתָא ·

שַׂ בַּרְנָא לֵיהּ בְּשִׁבְיָן תְּקוֹף הֵמָנוּתָא :

יְ דַבַּר לָן עָלְמִין עֲלֵמִין מְדַמּוּתָא ·

מְ נָת דִּילָן דְּמִלְּקַדְמִין פָּרֵשׁ בְּאֶרְמוּתָא :

טְ לוּלֵהּ דְּלִוְיָתָן וְתוֹר טוּר רָמוּתָא ·

וְ חַד בְּחַד כִּי סָבִיךְ וְעָבִיד קְרָבוּתָא :

בְּ קַרְנוֹהִי מְנַגַּח בְּהֵמוֹת בְּרַבְרְבוּתָא ·

יְ קַרְטַע נוּן לְקִבְלֵיהּ בְּצִיצוֹי בִּגְבוּרְתָּא :

מְ קָרֵב לֵיהּ בָּרְיֵהּ בְּחַרְבֵּיהּ רַבְרְבוּתָא ·

אֲ רִיסְטוֹן לְצַדִּיקֵי יְתַקֵּן וְשֵׁרוּתָא :

מְ סַחֲרִין עֲלֵי תַכֵּי דְּכַדְכֹּד וְגוּמַרְתָּא ·

נְ גִידִין קַמֵּיהוֹן אֲפַרְסְמוֹן נַהֲרָתָא :

merit. A perfect joy, and lovely gift will they enjoy, when he shall gather the captives to the city of Jerusalem; then will his glory rest on them night and day, forming his canopy therein, to be crowned with praise. With the splendour of the clouds, to beautify the bridal canopy, that will be formed for every one according to his works. When the righteous will be placed on chairs of pure gold, *adorned* with seven steps, in the presence of him who is mighty in works. Their countenances will be cheerful as the splendour of the heavens, and the brightness of the stars; so that it is impossible for lips to declare their glory; neither hath it been revealed to any prophet or seer. No eye hath seen the delight which they will enjoy in paradise, dancing in the divine presence. To him they will point with reverential awe, saying, this is he in whom we hoped in our captivity, in whom we firmly believed. He will ever lead us as a damsel *to the dance, and* certainly *bestow on us* the portion which he hath promised us of old. The sporting of leviathan with the ox of the high mountain, when they shall approach each other, and engage in battle. With his horns he thrust at the mightiest beasts, but the leviathan will leap towards him with his fins and great strength. His Creator will then approach him with his great sword, and will prepare him for an entertainment for the righteous; who will be seated at a table formed of jasper and carbuncle, with a river of balm flowing before them. When they will delight themselves, and be satiated with the bowls of wine prepared at the creation, and reserved in the wine-press. As ye have been happy to hear the praise of this poem, so shall ye be seated in the society of the righteous. Ye shall also merit to sit in the most exalted part, if ye will attend to the words that I deliver in purity. Our God is exalted; he is the first and the last; he desired and chose us, and delivered us the law.

ג מִתְפַּנְּקִין וְרַנֵּי בִּכְסֵּי רְוָיָתָא •
חֲ מַר מְרַת דְּמִבְּרֵאשִׁית נְטִיר בֵּיהּ נַעֲוָתָא :
זַ כָּאִין כַּד שְׁמַעְתּוּן שְׁבַח דָּא שִׁירָתָא •
קְ בִיעִין כֵּן תֶּהֱווֹן בְּהַנְהוּ חֲבוּרָתָא :
וְ תִזְכּוּן דִּי תֵיתְבוּן בְּעִלָּא דָּרָתָא •
אֲ רֵי תְצִיתוּן לְמִלֵּי דְּנַפְקָן בְּהַדְרָתָא :
מְ רוֹמָם הוּא אֱלָהִין בְּקַדְמָא וּבָתְרָיְתָא •
צְ בִי וְאִתְרְעִי בָן וּמְסַר לָן אוֹרָיְתָא :

וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַן־שָׁם
יִשְׂרָאֵל נֶגֶד הָהָר : וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן־
הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתַגֵּיד לִבְנֵי יִשְׂרָאֵל : אַתֶּם
רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים וָאָבִא
אֶתְכֶם אֵלָי : וְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְּקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי
וִהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ : וְאַתֶּם תִּהְיוּ־לִי
מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל :
לוי וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיָּשֶׂם לִפְנֵיהֶם אֵת כָּל־הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה : וַיַּעֲנוּ כָל־הָעָם יַחְדָּו וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר
יְהוָה נַעֲשֶׂה וַיָּשֶׁב מֹשֶׁה אֶת־דִּבְרֵי הָעָם אֶל־יְהוָה : וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה הִנֵּה אָנֹכִי בָּא אֵלֶיךָ בְּעַב הֶעָנָן בַּעֲבוּר יִשְׁמַע הָעָם בְּדַבְּרִי
עִמָּךְ וְגַם־בְּךָ יַאֲמִינוּ לְעוֹלָם וַיַּגֵּד מֹשֶׁה אֶת דִּבְרֵי הָעָם אֶל־יְהוָה :
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵךְ אֶל־הָעָם וְקִדַּשְׁתָּם הַיּוֹם וּמָחָר וְכִבְּסוּ
שִׂמְלֹתָם : וְהָיוּ נְכֹנִים לַיּוֹם הַשְּׁלִישִׁי כִּי ׀ בַּיּוֹם הַשְּׁלִשִׁי יֵרֵד יְהוָה
לְעֵינֵי כָל־הָעָם עַל־הַר סִינָי : וְהִגְבַּלְתָּ אֶת־הָעָם סָבִיב לֵאמֹר
הִשָּׁמְרוּ לָכֶם עֲלוֹת בָּהָר וּנְגֹעַ בְּקָצֵהוּ כָּל־הַנֹּגֵעַ בָּהָר מוֹת יוּמָת :
לֹא־תִגַּע בּוֹ יָד כִּי־סָקוֹל יִסָּקֵל אוֹ־יָרֹה יִיָּרֶה אִם־בְּהֵמָה אִם־אִישׁ לֹא
יִחְיֶה בִּמְשֹׁךְ הַיֹּבֵל הֵמָּה יַעֲלוּ בָהָר : ג וַיֵּרֶד מֹשֶׁה מִן־הָהָר אֶל־
הָעָם וַיְקַדֵּשׁ אֶת־הָעָם וַיְכַבְּסוּ שִׂמְלֹתָם : וַיֹּאמֶר אֶל־הָעָם הֱיוּ נְכֹנִים
לִשְׁלֹשֶׁת יָמִים אַל־תִּגְּשׁוּ אֶל־אִשָּׁה : וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת

וישעו For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, thus shalt thou say to the house of Jacob, and tell the children of Israel. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came, and called for the elders of the people, and laid before them all these words which the Lord commanded him. And all the people answered together, and said, all that the Lord hath spoken, will we do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord. And the Lord said unto Moses, go unto the people, and sanctify them to-day, and to-morrow, and let them wash their clothes. And be ready against the third day; for on the third day the Lord will come down, in the sight of all the people, upon mount Sinai. And thou shalt set bounds unto the people round about, saying, take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it; whosoever toucheth the mount, shall surely be put to death. There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast, or man, it shall not live; when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes. And he said unto the people, be ye ready against the third day; come not at *your* wives. And it came to pass, on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet was exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a

הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד
וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה : וַיּוֹצֵא מֹשֶׁה אֶת־הָעָם לִקְרַאת
הָאֱלֹהִים מִן־הַמַּחֲנֶה וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר : וְהַר סִינַי עָשַׁן כֻּלּוֹ
מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֶשֶׁן הַכִּבְשָׁן וַיֶּחֱרַד
כָּל־הָהָר מְאֹד : וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר
וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל : ד וַיֵּרֶד יְהוָה עַל־הַר סִינַי אֶל רֹאשׁ הָהָר
וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה : וַיֹּאמֶר יְהוָה אֶל־
מֹשֶׁה רֵד הָעֵד בָּעָם פֶּן־יֶהֶרְסוּ אֶל־יְהוָה לִרְאוֹת וְנָפַל מִמֶּנּוּ רָב :
וְגַם הַכֹּהֲנִים הַנִּגָּשִׁים אֶל־יְהוָה יִתְקַדָּשׁוּ פֶּן־יִפְרֹץ בָּהֶם יְהוָה :
וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לֹא־יוּכַל הָעָם לַעֲלֹת אֶל־הַר סִינָי כִּי אַתָּה
הַעֵדֹתָה בָּנוּ לֵאמֹר הַגְבֵּל אֶת־הָהָר וְקִדַּשְׁתּוֹ : וַיֹּאמֶר אֵלָיו יְהוָה לֶךְ־
רֵד וְעָלִיתָ אַתָּה וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אַל־יֶהֶרְסוּ לַעֲלֹת אֶל־
יְהוָה פֶּן־יִפְרָץ־בָּם : וַיֵּרֶד מֹשֶׁה אֶל־הָעָם וַיֹּאמֶר אֲלֵהֶם : ס

וַיְדַבֵּר אֱלֹהִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר : ס

אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים ·
לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי : לֹא־תַעֲשֶׂה־לְךָ פֶסֶל ׀ וְכָל־
תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם ׀ מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם ׀
מִתַּחַת לָאָרֶץ : לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי יְהוָה
אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד עֲוֹן אָבֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים
לְשֹׂנְאָי : וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָי : ס

לֹא תִשָּׂא אֶת שֵׁם־יְהוָה אֱלֹהֶיךָ לַשָּׁוְא כִּי לֹא יְנַקֶּה יְהוָה אֵת
אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא : ס זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ :
שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ : וְיוֹם הַשְּׁבִיעִי שַׁבָּת ׀
לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה ׀ וּבִנְךָ־וּבִתֶּךָ עַבְדְּךָ
וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ : כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם
הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ : ס

furnace, and the whole mount quaked greatly. And while the sound of the trumpet continued, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai on the top of the mount; and the Lord called Moses *up* to the top of the mount; and Moses went up. And the Lord said unto Moses, go down, charge the people, lest they break through unto the Lord, to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. And Moses said unto the Lord, the people cannot come up to mount Sinai for thou chargedst us, saying, set bounds about the mount, and sanctify it. And the Lord said unto him, go, get thee down, and thou shalt come up, thou, and Aaron with thee; but let not the priests and the people break through, to come up to the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them.

And God spake all these words, saying,

I *am* the Lord thy God, who hath brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in the heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day *is* the sabbath of the Lord thy God; *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger, that *is* within thy gates. For *in* six days the Lord made heaven and earth, the sea, and all that in them *is* and rested the seventh day; wherefore the Lord blessed the sabbath-day, and hallowed it.

כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ לְמַעַן יַאֲרִיכֻן יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־
יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ:

ס לֹא תִּרְצָח: ס לֹא תִּנְאָף: ס לֹא תִּגְנֹב:

ס לֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר: ס לֹא־תַחְמֹד בֵּית רֵעֶךָ: ס

לֹא־תַחְמֹד אֵשֶׁת רֵעֶךָ וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ:

פ ה וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר
וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק: וַיֹּאמְרוּ אֶל־מֹשֶׁה
דַּבֵּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן־נָמוּת: וַיֹּאמֶר
מֹשֶׁה אֶל־הָעָם אַל תִּירָאוּ כִּי לְבַעֲבוּר נַסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים
וּבַעֲבוּר תִּהְיֶה יִרְאָתוֹ עַל־פְּנֵיכֶם לְבִלְתִּי תֶחֱטָאוּ: וַיַּעֲמֹד הָעָם
מֵרָחֹק וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר שָׁם־הָאֱלֹהִים: ס

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם כִּי
מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם: לֹא תַעֲשׂוּן אִתִּי אֱלֹהֵי כֶסֶף וֵאלֹהֵי זָהָב
לֹא תַעֲשׂוּ לָכֶם: מִזְבַּח אֲדָמָה תַּעֲשֶׂה־לִּי וְזָבַחְתָּ עָלָיו אֶת־עֹלֹתֶיךָ
וְאֶת־שְׁלָמֶיךָ אֶת־צֹאנְךָ וְאֶת־בְּקָרֶךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־
שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ: וְאִם־מִזְבַּח אֲבָנִים תַּעֲשֶׂה־לִּי לֹא־תִבְנֶה
אֶתְהֶן גָּזִית כִּי חַרְבְּךָ הֵנַפְתָּ עָלֶיהָ וַתְּחַלְלֶהָ: וְלֹא־תַעֲלֶה בְמַעֲלֹת
עַל־מִזְבְּחִי אֲשֶׁר לֹא־תִגָּלֶה עֶרְוָתְךָ עָלָיו: פ

וּבְיוֹם הַבִּכּוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשָׁבֻעֹתֵיכֶם
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עוֹלָה
לְרֵיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם אַיִל אֶחָד שִׁבְעָה כְבָשִׂים
בְּנֵי שָׁנָה: וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשָּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר
הָאֶחָד שְׁנֵי עֶשְׂרֹנִים לָאַיִל הָאֶחָד: עִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ הָאֶחָד
לְשִׁבְעַת הַכְּבָשִׂים: שְׂעִיר עִזִּים אֶחָד לְכַפֵּר עֲלֵיכֶם: מִלְּבַד עֹלַת
הַתָּמִיד וּמִנְחָתוֹ תַּעֲשׂוּ תְּמִימִם יִהְיוּ־לָכֶם וְנִסְכֵּיהֶם:

Honour thy father and thy mother; that thy days may be prolonged in the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house.

Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the sound of the trumpet, and the mountain smoking; and when the people saw *it*, they removed, and stood afar off. And they said unto Moses, speak thou with us, lest we die. And Moses said unto the people, fear not; for God has come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

And the Lord said unto Moses, thus shalt thou say unto the children of Israel, ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, nor gods of gold; these shall ye not make for yourselves. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thy bulls; in all places where I record my name, will I come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be discovered thereon.

וביום הבכורים Also in the day of the first fruits, when ye bring a new meat-offering unto the Lord, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work. But ye shall offer a burnt-offering for a sweet savour unto the Lord, two young bulls, one ram, seven lambs of the first year; and their meat-offering of flour mingled with oil, three tenth-deals unto one bull, two tenth-deals unto one ram. A several tenth-deal unto one lamb, throughout the seven lambs. One kid of the goats, to make an atonement for you. Ye shall offer them besides the continual burnt-offering, and its meat-offering; they shall be unto you without blemish, and their drink-offerings.

Some Congregations say the following before וידבר אלהים את כל הדברים &c.

אַרְכִּין יְיָ שְׁמַיָּא לְסִינַי · וְאָמַר לְמשֶׁה מְהֶמְנֵיהּ תָּא סַק׃ בְּנֵה פַּלְטִין דִּידִי לָא יְבַהֲלוּנָךְ׃ דִּכְבַשׁ יַתְהוֹן סָבְדָךְ מִן רֵישׁ׃ גּוּמְרִין דְּאַתּוּן הֲוַת נוּרֵיהּ דְּנִמְרוֹד · וְלָא יָכִיל לְמִכְוָה רַגְלוֹי רְסָבְדָךְ׃ דָּבֵק לֵית הוּא נוּרָא דְמַלְאָכֵי בָּךְ · דְּעִמָּךְ אֶשָּׁא אָכְלָא אֶשָּׁא׃ הָא אֲנָא מַלְבִּישׁ לָךְ פּוּרְפֵּירוֹן דִּידִי · דְּאִין קָרֵיב מַלְאָכַיָּא תִּנְגְּשִׁינֵיהּ בְּהוֹן׃ וּקְבָעִית קַרְנֵי הוֹדָא בְּרֵאשָׁךְ · דְּלֵית גְּבַר דִּקְרַב לְוָתָךְ׃ זְעֵירָא לָא תֶחֱנֵי בְּאַפָּךְ משֶׁה דְּלֵית אַתְּ יָדַע מַה חִבָּתֵךְ עָלַי׃ חַי וְקַיָּם אֲנָא דִּבְרָאִית אִקוּנָךְ עַד לָא שַׁכְלְלִית רוּמָא וּמוּכָא׃ טֵירוֹנֵי מְרוֹמָא קָמוּ לְהוֹן תְּמֵהִין דֵּין אַכְסְנָאָה הָכָא מַאן הוּא׃ יָהּ יְהַב רְשׁוּ לְבִשְׂרָא וּדְמָא לְמִקְרַב הָכָא וּמַאן כַּדּוּ אִנְפֵּרְטִין (נ״א וּמַן כַּדּוּ אֲנָא אִנְפְּרֵטִין)׃ כַּד חָמוּן מַלְאָכַיָּא דְּעָנֵי כַּדֵּין לְהוֹן דֵּין אַכְסְנָאָה אֲנָא מוֹדַע לְכוֹן׃ לְעִנְוְתָנוּתָא דְּאִתְקְרֵי משֶׁה רַעֲיֵיהוֹן דִּבְנַיי מְהֵמְנֵיהּ דְּבַיְתִי׃ מָכוּ שְׁמַיָּא וּרְמַת אַרְעָא וְאִשְׁתַּכַּח דְּקָאִים בֵּין חֵוָתָא׃ נָעוּ מַלְאָכִין וּדְחִילוּ אוֹפַנִּין וְגַלְגְּלִין כַּד חָמוּן משֶׁה דְּקָרֵב לְעַרְפֶּלָא׃ שַׂעֲרוֹת דֵּישֵׁיהּ קָמוּ לְהוֹן כַּחֲדָא דְּיוֹקְנִין דְּיַעֲקֹב חָזָא מוּזְקַף לְקִבְלֵיהּ׃ עוּל וּקְרַב לָךְ הָכָא רַעְיֵיהוֹן דִּבְנֵי צָוָח מִן כָּרְסְיֵהּ מַלְכָּא רָמָא׃ פְּכַל לְךְ׃ תְּרֵין לוּחִין מִן סַנְפְּרִנוֹן דִּתְחוֹת כָּרְסְיֵהּ דְּמַלְכָּא חַיָּא׃ צָהִיל הֲוָה לִבֵּיהּ דְּמשֶׁה וְחָדֵי דַּהֲוָה אֵל רַחוּם אַפִּילְגּוֹס דִּידֵהּ׃ קְרִיבוּ מַלְאָכַיָּא לְוַת כָּרְסְיֵהּ דִּקְרִים וְאָמְרִין בְּבָעוּ מִנָּךְ דְּלָא יִשְׁלוֹט בָּן׃ רֵישָׁא דְכֵיפָא בְּחוּטְרֵהּ תְּבַר וְאַנָן קַשְׁיָן לֵיהּ לְמִנְגְּשֵׁיא׃ שַׁדַּי אָמַר לֵיהּ לָא תִדְחַל משֶׁה דְּמֵמְרֵי יֶהֱוֵי לָךְ בְּסַעֲדָךְ׃ תִּסַּב אוֹרַיְתִי וְתֵחוֹת לָךְ דְּלָא אֶשְׁכָּחִית בִּנְבִיאַי מְהֵימָן כְּוָתָךְ׃ וידבר אלהים וכו׳

When the Law is elevated, the congregation say,

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם משֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד משֶׁה · עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתוֹמְכֶיהָ מְאֻשָּׁר׃ דְּרָכֶיהָ דַרְכֵי נוֹעַם · וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם׃ אֹרֶךְ יָמִים בִּימִינָהּ · בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד׃ יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃

ארכין The Lord inclined the heavens tc Sinai, and said to Moses, his faithful servant, come, and ascend. The children of my place will not affright thee, for thine ancestor (Abraham) hath subdued them of old. For the burning coals of the fiery furnace of Nimrod could not burn the feet of thine ancestor. The fire of my angels shall not injure thee; for he that is a consuming fire is with thee. Lo! I will clothe thee with my purple robe, so that when the angels approach thee, thou shalt prevail against them. I will also place rays of glory on thy head, so that no one shall be able to come near thee. Let not this be accounted trivial by thee, Moses, for thou dost not know the love I bear thee. I am the living and eternal *God*, who created thy visage, before I founded heaven and earth. The heavenly princes stood up and wondered, saying, who is this guest, or whence is he? The *Lord* hath given permission to flesh and blood to come hither; who is then greater in power? When the angels saw that *God* answered them thus, *saying*, this guest I introduce to you; he is called the meek Moses, the shepherd of my children, who is faithful in my house. The heavens were bowed down, and the earth was exalted, so that he stood between the living creatures. The angels were moved, and the ophanim were affrighted, when they saw Moses enter the thick darkness. The hairs of their head stood on an end at once, when they saw the countenance of Jacob rise up towards him. Arise, and draw nigh hither, thou shepherd of my children, the exalted King proclaimed aloud from his throne. Hew unto thee two tables of כנפרנון which is under the throne of the living King. The heart of Moses rejoiced and exalted, in that the most merciful God was his advocate. The angels then drew nigh towards the Lord's throne, saying, we beseech thee, not to let him bear rule over us. He is the prince that severed the rock with his staff, and it is too difficult for us to prevail against him. The Almighty said unto him, Moses, be not afraid, for my word shall be thy support. Take my law and descend; for among all my prophets there is none found so faithful as thee.

וזאת התורה And this is the law which Moses set before the children of Israel, by the command of the Lord by the hand of Moses. It is a tree of life to those that lay hold on it; and the supporters thereof are happy. Its ways are ways of pleasantness, and all its paths *are* peace. Length of days is on its right, and on its left *are* riches and honour. The Lord was pleased for his righteousness sake to magnify the law and adorn it.

He that reads the Portion from the Prophets, says the following before he begins.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים · וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת · בָּרוּךְ אַתָּה יְיָ · הַבּוֹחֵר בַּתּוֹרָה וּבְמשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ · וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק׃

הפטרה ליום ראשון של שבועות :

וַיְהִי ׀ בִּשְׁלֹשִׁים שָׁנָה בָּרְבִיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וַאֲנִי בְתוֹךְ־הַגּוֹלָה
עַל־נְהַר כְּבָר נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאֶה מַרְאוֹת אֱלֹהִים׃ בַּחֲמִשָּׁה
לַחֹדֶשׁ הִיא הַשָּׁנָה הַחֲמִישִׁית לְגָלוּת הַמֶּלֶךְ יוֹיָכִין׃ הָיֹה הָיָה דְבַר־
יְהוָה אֶל־יְחֶזְקֵאל בֶּן־בּוּזִי הַכֹּהֵן בְּאֶרֶץ כַּשְׂדִּים עַל־נְהַר כְּבָר וַתְּהִי
עָלָיו שָׁם יַד־יְהוָה׃ וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן־הַצָּפוֹן עָנָן ׀
גָּדוֹל וְאֵשׁ מִתְלַקַּחַת וְנֹגַהּ לוֹ סָבִיב וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל מִתּוֹךְ
הָאֵשׁ׃ וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חַיּוֹת וְזֶה מַרְאֵיהֶן דְּמוּת אָדָם לָהֵנָּה׃
וְאַרְבָּעָה פָנִים לְאֶחָת וְאַרְבַּע כְּנָפַיִם לְאַחַת לָהֶם׃ וְרַגְלֵיהֶם רֶגֶל
יְשָׁרָה וְכַף רַגְלֵיהֶם כְּכַף רֶגֶל עֵגֶל וְנֹצְצִים כְּעֵין נְחֹשֶׁת קָלָל׃ וִידֵו
אָדָם מִתַּחַת כַּנְפֵיהֶם עַל אַרְבַּעַת רִבְעֵיהֶם וּפְנֵיהֶם וְכַנְפֵיהֶם
לְאַרְבַּעְתָּם׃ חֹבְרֹת אִשָּׁה אֶל־אֲחוֹתָהּ כַּנְפֵיהֶם לֹא־יִסַּבּוּ בְלֶכְתָּן אִישׁ
אֶל־עֵבֶר פָּנָיו יֵלֵכוּ׃ וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין
לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃
וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת מִלְמָעְלָה לְאִישׁ שְׁתַּיִם חֹבְרוֹת אִישׁ וּשְׁתַּיִם
מְכַסּוֹת אֵת גְּוִיֹּתֵיהֶנָה׃ וְאִישׁ אֶל־עֵבֶר פָּנָיו יֵלֵכוּ אֶל אֲשֶׁר יִהְיֶה־
שָׁמָּה הָרוּחַ לָלֶכֶת יֵלֵכוּ לֹא יִסַּבּוּ בְּלֶכְתָּן׃ וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם
כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ
לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק׃ וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃
וָאֵרֶא הַחַיּוֹת וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ אֵצֶל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו׃
מַרְאֵה הָאוֹפַנִּים וּמַעֲשֵׂיהֶם כְּעֵין תַּרְשִׁישׁ וּדְמוּת אֶחָד לְאַרְבַּעְתָּן
וּמַרְאֵיהֶם וּמַעֲשֵׂיהֶם כַּאֲשֶׁר יִהְיֶה הָאוֹפַן בְּתוֹךְ הָאוֹפָן׃ עַל־אַרְבַּעַת
רִבְעֵיהֶן בְּלֶכְתָּם יֵלֵכוּ לֹא יִסַּבּוּ בְּלֶכְתָּן׃ וְגַבֵּיהֶן וְגֹבַהּ לָהֶם וְיִרְאָה

ברוך אתה Blessed art thou, O Lord, our God; King of the universe; who hath chosen good prophets, and delighted in their words, which were delivered in truth. Blessed art thou, O Lord! who hath chosen the law, his servant Moses, his people Israel, and the true and righteous prophets.

THE PORTION FROM THE PROPHETS, FOR THE FIRST DAY OF PENTECOST.

ויהי Now it came to pass, in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw the visions of God. In the fifth day of the month, which was the fifth year of Jehoiachin's captivity, the word of the Lord came expressily unto Ezekiel, the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar, and the hand of the Lord was there upon him. And I looked, and behold, a whirlwind came out at the north, a great cloud, and a fire unfolding itself, and a brightness was about it, and out of the midst thereof, as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearances, they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of the foot of a calf; and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings, on their four sides; and all four had their faces and their wings alike. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side: they four also had the face of an eagle. Thus were their faces; and their wings were stretched upward, two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward; whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like coals of fire, and like the appearance of burning lamps; it went up and down among the living creatures, and the fire was bright; and out of the fire went forth lightning. And the living creatures ran, and returned as the appearance of a flash of lightning. Now, as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels, and their work, was like unto the colour of the beryl: and they four had one likeness, and their appearance and their work was as it were a wheel in the midst of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living

לָהֶם וְגַבֵּיהֶם מְלֵאֹת עֵינַיִם סָבִיב לְאַרְבַּעְתָּן : וּבְלֶכֶת הַחַיּוֹת יֵלְכוּ הָאוֹפַנִּים אֶצְלָם וּבְהִנָּשֵׂא הַחַיּוֹת מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפַנִּים : עַל אֲשֶׁר יִהְיֶה־שָּׁם הָרוּחַ לָלֶכֶת יֵלֵכוּ שָׁמָּה הָרוּחַ לָלֶכֶת וְהָאוֹפַנִּים יִנָּשְׂאוּ לְעֻמָּתָם כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים : בְּלֶכְתָּם יֵלֵכוּ וּבְעָמְדָם יַעֲמֹדוּ וּבְהִנָּשְׂאָם מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפַנִּים לְעֻמָּתָם כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים : וּדְמוּת עַל־רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל־רָאשֵׁיהֶם מִלְמָעְלָה : וְתַחַת הָרָקִיעַ כַּנְפֵיהֶם יְשָׁרוֹת אִשָּׁה אֶל־אֲחוֹתָהּ לְאִישׁ שְׁתַּיִם מְכַסּוֹת לָהֵנָּה וּלְאִישׁ שְׁתַּיִם מְכַסּוֹת לָהֵנָּה אֵת גְּוִיֹּתֵיהֶם : וָאֶשְׁמַע אֶת־קוֹל כַּנְפֵיהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל־שַׁדַּי בְּלֶכְתָּם קוֹל הֲמֻלָּה כְּקוֹל מַחֲנֶה בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן : וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן : וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר־דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה : וָאֵרֶא ׀ כְּעֵין חַשְׁמַל כְּמַרְאֵה־אֵשׁ בֵּית־לָהּ סָבִיב מִמַּרְאֵה מָתְנָיו וּלְמָעְלָה וּמִמַּרְאֵה מָתְנָיו וּלְמַטָּה רָאִיתִי כְּמַרְאֵה־אֵשׁ וְנֹגַהּ לוֹ סָבִיב : כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶעָנָן בְּיוֹם הַגֶּשֶׁם כֵּן מַרְאֵה הַנֹּגַהּ סָבִיב הוּא מַרְאֵה דְּמוּת כְּבוֹד־יְהוָה וָאֶרְאֶה וָאֶפֹּל עַל־פָּנַי וָאֶשְׁמַע קוֹל מְדַבֵּר : וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ :

After the Portion, he says the following.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · צוּר כָּל־הָעוֹלָמִים · צַדִּיק בְּכָל הַדּוֹרוֹת · הָאֵל הַנֶּאֱמָן · הָאוֹמֵר וְעוֹשֶׂה · הַמְדַבֵּר וּמְקַיֵּם · שֶׁכָּל דְּבָרָיו אֱמֶת וָצֶדֶק : נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ · וְנֶאֱמָנִים דְּבָרֶיךָ · וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא־יָשׁוּב רֵיקָם · כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה · בָּרוּךְ אַתָּה יְיָ · הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו :

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ · וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְּיָמֵינוּ · בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ :

creatures went, the wheels went by them; and when the living creatures were lift up from the earth, the wheels were lift up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them, for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them for the spirit of the living creature was in the wheels. And the likeness of the firmament, upon the head of the living creature, was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament their wings were straight, the one towards the other; every one had two, which covered on this side, and every one had two, which covered on that side their bodies. And when they went, I heard the noise of their wings, like the noise of many waters, as the voice of the Almighty, the voice of their speech as the noise of an host; when they stood, they let down their wings. And there was a voice from the firmament, that was over their heads, was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it. from the appearance of his loins, even upward; and from the appearance of his loins, even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord; and when I saw it, I fell upon my face, and I heard a voice of one that spake. Then the spirit lifted me up, and I heard a voice rushing forth with great impetuosity, behind me, saying, blessed be the glory of the Lord from his residence.

After the Portion, he says the following.

ברוך אתה Blessed art thou, O Lord, our God, King of the universe! former of all the worlds, who *is* righteous in all generations: the faithful God, who promiseth and performeth: speaketh and accomplisheth: for all his words *are* true and just. Faithful art thou, O Lord, our God; and thy words are faithful: for not one of thy words shall return back without being fulfilled: for thou, O God! *art* a faithful and merciful King. Blessed art thou, O Lord! the God, who is faithful in all his words.

רחם על ציון O have compassion upon Zion, for it is the dwelling of our life; and speedily in our days, save the afflicted soul. Blessed art thou, O Lord! who wilt cause Zion to rejoice with her children.

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ · וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ · בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ · עַל כִּסְאוֹ לֹא־יֵשֵׁב זָר · וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ · כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לּוֹ · שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד · בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד׃

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם (השבת הזה ועל יום) חַג הַשָּׁבֻעוֹת הַזֶּה · שֶׁנָּתַתָּ־לָּנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה ולִמְנוּחָה לְשָׂשׂוֹן וּלְשִׂמְחָה לְכָבוֹד וּלְתִפְאָרֶת׃ עַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ · וּמְבָרְכִים אוֹתָךְ · יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד · בָּרוּךְ אַתָּה יְיָ · מְקַדֵּשׁ [השבת ו] יִשְׂרָאֵל וְהַזְּמַנִּים׃

On the Sabbath the following is said:—

יְקוּם פֻּרְקָן מִן שְׁמַיָּא · חִנָּא וְחִסְדָּא וְרַחֲמֵי · וְחַיֵּי אֲרִיכֵי · וּמְזוֹנֵי רְוִיחֵי · וְסִיַּעְתָּא דִשְׁמַיָּא׃ וּבַרְיוּת גּוּפָא · וּנְהוֹרָא מַעַלְיָא · זַרְעָא חַיָּא וְקַיָּמָא · זַרְעָא דִּי לָא יִפְסוּק · וְדִי לָא יִבְטוּל מִפִּתְגָּמֵי אוֹרַיְתָא · לְמָרָנָן וְרַבָּנָן חֲבוּרָתָא קַדִּישָׁתָא דִּי בְאַרְעָא דְיִשְׂרָאֵל · וְדִי בְבָבֶל · לְרֵישֵׁי כַלָּה וּלְרֵישֵׁי גַלְוָתָא · וּלְרֵישֵׁי מְתִיבָתָא · וּלְדַיָּנֵי דִי בָבָא · לְכָל־תַּלְמִידֵיהוֹן וּלְכָל־תַּלְמִידֵי תַלְמִידֵיהוֹן וּלְכָל מָן דְּעָסְקִין בְּאוֹרַיְתָא׃ מַלְכָּא דְעָלְמָא יְבָרֵךְ יָתְהוֹן · יַפִּישׁ חַיֵּיהוֹן · וְיַסְגֵּא יוֹמֵיהוֹן · וְיִתֵּן אַרְכָה לִשְׁנֵיהוֹן · וְיִתְפָּרְקוּן וְיִשְׁתֵּזְבוּן מִן כָּל עָקָא · וּמִן כָּל־מַרְעִין בִּישִׁין · מָרָן דִּי בִשְׁמַיָּא יְהֵא בְסַעְדְּהוֹן · כָּל זְמַן־וְעִדָּן · וְנֹאמַר אָמֵן׃

יְקוּם פֻּרְקָן מִן שְׁמַיָּא · חִנָּא וְחִסְדָּא וְרַחֲמֵי · וְחַיֵּי אֲרִיכֵי · וּמְזוֹנֵי רְוִיחֵי וְסִיַּעְתָּא דִשְׁמַיָּא · וּבַרְיוּת גּוּפָא וּנְהוֹרָא מַעַלְיָא׃ זַרְעָא חַיָּא וְקַיָּמָא · זַרְעָא דִּי לָא יִפְסוּק · וְדִי לָא יִבְטוּל מִפִּתְגָּמֵי אוֹרַיְתָא׃ לְכָל קְהָלָא קַדִּישָׁא הָדֵין · רַבְרְבַיָּא עִם זְעֵרַיָּא · טַפְלָא וּנְשַׁיָּא׃ מַלְכָּא דְעָלְמָא יְבָרֵךְ יָתְכוֹן · יַפִּישׁ חַיֵּיכוֹן ·

שמחנו יי אלהינו O Lord, our God! cause us to rejoice in thy servant Elijah, the prophet, and in the kingdom of the house of David, thine anointed. May he come speedily, and gladden our hearts. Suffer no stranger to sit on his throne, nor let any other again inherit his glory: for by thy holy name, hast thou sworn unto him, that his lamp should never be extinguished. Blessed art thou, O Lord! the Shield of David.

על התורה For the sake of thy law, the sacrifices, the prophets, [*on the sabbath, say,* and the sabbath-day, and] this day, of the feast of weeks, which thou hast given unto us, O Lord, our God! for *a day of* sanctification and rest, joy and gladness, for honour and glory: for all which, O Lord, our God! we thank and praise thee: blessed be thy name in the mouth of every living creature, continually, and for evermore: for thy word, O our King! is true, and permanent for ever. Blessed art thou, O Lord! King of the whole earth, who sanctifieth [*on the sabbath, say,* the sabbath, and] Israel, and the seasons.

On the Sabbath the following is said:—

[יקום פורקן O may redemption proceed from heaven, attended with grace, kindness, and mercy, long life, affluence, heavenly assistance, bodily health, and wisdom; living and healthful children, a posterity that shall not cease nor relax from the words of the law, to the teachers and rabbins of the holy society, which are in the land of Israel, and the land of Babylon, the principal orators, the chiefs of the captivity, the heads of the colleges, the judges of the gates, their disciples, and the disciples of their disciples, and all who are employed in the study of the law. May the sovereign of the universe bless them! preserve their life, increase their days, and prolong their years. O may he redeem and deliver them from all trouble and evil occurrences: may the Lord of heaven be their support at all times and seasons; and let us say, Amen.

יקום פורקן O may redemption proceed from heaven, *attended* with grace, kindness, and mercy, long life, affluence, heavenly assistance, bodily health, and wisdom, living and healthful children, a posterity that shall not cease nor relax from the words of the law, to all this holy congregation, both the higher

וְיַסְגֵּא יוֹמֵיכוֹן · וְיִתֵּן אַרְכָא לִשְׁנֵיכוֹן · וְתִתְפָּרְקוּן וְתִשְׁתֵּזְבוּן מִן כָּל־עָקָא · וּמִן כָּל־מַרְעִין בִּישִׁין · מָרָן דִּי בִשְׁמַיָּא יְהֵא בְּסַעְדְּכוֹן · כָּל זְמַן וְעִדָּן וְנֹאמַר אָמֵן :

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב · הוּא יְבָרֵךְ אֶת־כָּל הַקָּהָל הַקָּדוֹשׁ הַזֶּה · עִם כָּל־קְהִלּוֹת הַקֹּדֶשׁ · הֵם וּנְשֵׁיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל־אֲשֶׁר־לָהֶם · וּמִי שֶׁמְּיַחֲדִים בָּתֵּי כְנֵסִיּוֹת לִתְפִלָּה · וּמִי שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל · וּמִי שֶׁנּוֹתְנִים נֵר לַמָּאוֹר · וְיַיִן לְקִדּוּשׁ וּלְהַבְדָּלָה · וּפַת לָאוֹרְחִים וּצְדָקָה לָעֲנִיִּים · וְכָל־מִי שֶׁעוֹסְקִים בְּצָרְכֵי צִבּוּר בֶּאֱמוּנָה · הַקָּדוֹשׁ בָּרוּךְ הוּא · יְשַׁלֵּם שְׂכָרָם · וְיָסִיר מֵהֶם כָּל־מַחֲלָה · וְיִרְפָּא לְכָל־גּוּפָם · וְיִסְלַח לְכָל־עֲוֹנָם · וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם · עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם וְנֹאמַר אָמֵן :]

A Prayer for the Queen and Royal Family.

הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים · וּמֶמְשָׁלָה לַנְּסִיכִים · מַלְכוּתוֹ מַלְכוּת כָּל־עוֹלָמִים · הַפּוֹצֶה אֶת דָּוִד עַבְדּוֹ מֵחֶרֶב רָעָה · הַנּוֹתֵן בַּיָּם דֶּרֶךְ וּבְמַיִם עַזִּים נְתִיבָה · הוּא יְבָרֵךְ וְיִשְׁמוֹר וְיִנְצוֹר וְיַעֲזוֹר וִירוֹמֵם וִיגַדֵּל וִינַשֵּׂא לְמַעְלָה :

Our Sovereign Lady QUEEN VICTORIA, ALBERT EDWARD, PRINCE of WALES, the PRINCESS of WALES, and all the Royal Family.

יָרוּם הוֹדָם : מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יְחַיֶּהָ וְיִשְׁמְרֶהָ וּמִכָּל צָרָה וְיָגוֹן וָנֶזֶק יַצִּילֶהָ וְיַדְבֵּר עַמִּים תַּחַת רַגְלֶיהָ וְיַפִּיל שׂוֹנְאֶיהָ לְפָנֶיהָ וּבְכָל אֲשֶׁר תִּפְנֶה תַּצְלִיחַ · מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִתֵּן בְּלִבָּהּ וּבְלֵב כָּל יוֹעֲצֶיהָ וְשָׂרֶיהָ רַחֲמָנוּת לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל יִשְׂרָאֵל · בְּיָמֶיהָ וּבְיָמֵינוּ תִּוָּשַׁע יְהוּדָה · וְיִשְׂרָאֵל יִשְׁכּוֹן לָבֶטַח וּבָא לְצִיּוֹן גּוֹאֵל וְכֵן יְהִי רָצוֹן וְנֹאמַר אָמֵן :

and lower orders, women and children. May the sovereign of the universe bless you, preserve your life, increase your days, and prolong your years. O may he redeem and deliver you from all trouble and evil occurrences; and may the Lord of heaven be your support at all times, and seasons; and let us say, Amen.

מי שברך May he who blessed our ancestors, Abraham, Isaac, and Jacob, bless this holy congregation, with all other holy congregations; they, their wives, sons, and daughters, and all who belong to them; those who unite in support of the Synagogues for prayer, as also those who assemble therein to pray; those who provide lights to light it; wine to sanctify the sabbath-day, and other festivals, and to distinguish them from working days; and bread to the wanderer; and charity to the poor. And all those who faithfully discharge the trust reposed in them by their congregation. May the holy blessed God reward them, remove all sickness from them, cure them in days of sickness, pardon all their sins, and send a blessing and prosperity in all the work of their hands, and of all Israel, their brethren: and let us say, Amen.]

הנותן תשועה למלכים He who dispenseth salvation unto kings, and dominion unto princes, whose kingdom is an everlasting kingdom, who delivereth his servant David from the destructive sword, who maketh his way in the sea, and a path through the mighty waters; may he bless, preserve, guard, assist, exalt, aggrandize, our most gracious Sovereign Lady Queen VICTORIA; ALBERT EDWARD, Prince of Wales; The PRINCESS OF WALES; and all the ROYAL FAMILY. May the supreme King of kings, through his infinite mercy, preserve them, and grant them life, and deliver them from all manner of trouble and danger. Subdue nations under her feet; cause her enemies to fall before her, and cause her to prosper in all her undertakings. May the supreme King of kings exalt and highly aggrandize her, and grant her long and prosperously to reign. May the supreme King of kings, through his infinite mercy, incline the heart of her counsellors and nobles, with benevolence towards us, and all Israel. In her days and ours may Judah be saved, and Israel dwell in safety; and may the redeemer come unto Zion; may this be his gracious will, and let us say, Amen.

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה: אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:

קמה תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד: בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד: גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר: דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ: הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה: וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה: זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ: חַנּוּן וְרַחוּם יְיָ אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד: טוֹב יְיָ לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו: יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה: כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ: לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ: מַלְכוּתְךָ מַלְכוּת כָּל עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר: סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים: עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת אָכְלָם בְּעִתּוֹ: פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן: צַדִּיק יְיָ בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו: קָרוֹב יְיָ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת: רְצוֹן יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד: תְּהִלַּת יְיָ יְדַבֶּר פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

On returning the Law to the Ark the Reader says:—

יְהַלְלוּ אֶת שֵׁם־יְיָ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ:

While the Reader says יהללו, the Congregation say:—

הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּיָהּ:

אשרי יושבי ביתך "Happy are they that dwell in thy house; they will be continually praising thee. Selah. Happy the people who are thus! Happy the people whose God is the Lord!"

PSALM. cxlv.

DAVID'S PSALM OF PRAISE.—I will extol thee, my God, O King! and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. The Lord is great, and exalted in praise, and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy tremendous acts; and thy greatness will I declare. The memorial of thy abundant goodness shall they perpetually utter, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; long-suffering, and of great mercy. The Lord is good to all; and his mercies are over all his works. All thy works shall praise thee, O Lord! and thy pious servants shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known thy mighty acts to the sons of men, and the glorious majesty of thy kingdom. Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations. The Lord upholdeth all who fall, and raiseth up all those who are bowed down. The eyes of all wait upon thee, and thou givest them their food in due season. Thou openest thy hand, and satisfieth the desire of every living thing. The Lord is righteous in all his ways, and beneficent in all his works. The Lord is near unto all those who call upon him, to all who call upon him in truth. He will fulfill the desire of those who fear him; he will also hear their cry, and save them. The Lord protecteth all those who love him: but he will destroy the wicked. My mouth shall utter the praise of the Lord: and let all flesh bless his holy name for ever and ever. "As for us, we will bless the Lord from henceforth, and for ever. Hallelujah."

יהללו Praise ye the name of the Lord! for his name alone is exalted.

הודו His glory is above the earth and the heavens; he will also exalt the horn of his people, the praise of all his saints; even the children of Israel, a people near unto him. Hallelujah!

(On the Sabbath, this Psalm is not said.)

כד לְדָוִד מִזְמוֹר לַייָ הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי בָהּ׃ כִּי־
הוּא עַל־יַמִּים יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ׃ מִי־יַעֲלֶה בְהַר יְיָ וּמִי־
יָקוּם בִּמְקוֹם קָדְשׁוֹ׃ נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא
נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה׃ יִשָּׂא בְרָכָה מֵאֵת יְיָ וּצְדָקָה מֵאֱלֹהֵי
יִשְׁעוֹ׃ זֶה דּוֹר דֹּרְשָׁיו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה׃ שְׂאוּ שְׁעָרִים
רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא מֶלֶךְ הַכָּבוֹד׃ מִי זֶה מֶלֶךְ
הַכָּבוֹד יְיָ עִזּוּז וְגִבּוֹר יְיָ גִּבּוֹר מִלְחָמָה׃ שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם
וּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד׃ מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד
יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה׃

On the Sabbath say:—

[כט מִזְמוֹר לְדָוִד הָבוּ לַייָ בְּנֵי אֵלִים הָבוּ לַייָ כָּבוֹד וָעֹז׃
הָבוּ לַייָ כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַייָ בְּהַדְרַת־קֹדֶשׁ׃ קוֹל יְיָ עַל־
הַמָּיִם· אֵל־הַכָּבוֹד הִרְעִים · יְיָ עַל־מַיִם רַבִּים׃ קוֹל יְיָ בַּכֹּחַ קוֹל
יְיָ בֶּהָדָר׃ קוֹל יְיָ שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְיָ אֶת־אַרְזֵי הַלְּבָנוֹן׃
וַיַּרְקִידֵם כְּמוֹ־עֵגֶל · לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים׃ קוֹל יְיָ חֹצֵב
לַהֲבוֹת אֵשׁ׃ קוֹל יְיָ יָחִיל מִדְבָּר יָחִיל יְיָ מִדְבַּר קָדֵשׁ׃ קוֹל יְיָ ׀
יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד׃ יְיָ
לַמַּבּוּל יָשָׁב · וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם׃ יְיָ עֹז לְעַמּוֹ יִתֵּן · יְיָ ׀ יְבָרֵךְ
אֶת עַמּוֹ בַשָּׁלוֹם׃]

(On the Sabbath, this Psalm is not said.)

PSALM. xxiv.

לדוד מזמור A PSALM OF DAVID.—The earth and the fulness thereof, are the Lord's: the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend the hill of the Lord? and who shall stand in his holy place? He who hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation who seek him, who seek thy face, O Jacob. Selah. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is this King of Glory? The Lord, strong and powerful; the Lord, mighty in battle. Make lofty your heights, O ye gates! and fly back, ye everlasting doors, for the King of Glory enters in. Who is the King of Glory? The Lord of Hosts! He is the King of Glory. Selah.

On the Sabbath say:—

PSALM. xxix.

[מזמור לדוד A PSALM OF DAVID.—Ascribe unto the Lord, O ye sons of the mighty, ascribe glory and might unto the Lord. Ascribe unto the Lord, the glory due to his name: worship the Lord in the glorious sanctuary. The voice of the Lord is upon the waters: The God of glory thundereth, the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh in pieces the cedars; yea, the Lord breaketh the cedars of Lebanon. He also maketh them skip like a calf: the mountains of Lebanon and Shiryon, like the young unicorns. The voice of the Lord cleaveth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord causeth the hinds to calve, and maketh bare the forests; and in his temple all speak of his glory. The Lord sitteth on the flood; yea, the Lord sitteth King for ever. The Lord will give strength unto his people, the Lord will bless his people with peace.]

וּבְנֻחֹה יֹאמַר שׁוּבָה יְיָ רִבְבוֹת אַלְפֵי יִשְׂרָאֵל : קוּמָה יְיָ לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ : כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ : בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ : כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזוֹבוּ · עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתוֹמְכֶיהָ מְאֻשָּׁר : דְּרָכֶיהָ דַרְכֵי נֹעַם · וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם :

הֲשִׁיבֵנוּ יְיָ אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם :

וְעַתָּה יִגְדַּל נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר · זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה :

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא · בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ · בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל · בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן :

קהל אָמֵן יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא : יִתְבָּרַךְ שְׁמוֹ וְיִתְעַלֶּה זִכְרוֹ לָעַד וּלְנֵצַח נְצָחִים :

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא · לְעֵילָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא · תֻּשְׁבְּחָתָא וְנֶחֱמָתָא · דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן :

When the Law is put into the Ark say:—

ובנחה יאמר And when the ark rested, he said, restore tranquillity to the many thousands of Israel. Ascend, O Lord, unto thy resting-place, thou, and the Ark of thy strength. Let thy priests be clothed with righteousness, and thy saints shout for joy. For thy servant David's sake, turn not away the face of thine anointed. For I have given you good doctrine, forsake ye not my law. It is a tree of life to those who lay hold of it; and the supporters thereof are happy. Its ways are ways of pleasantness, and all its paths are peace.

השיבנו Turn thou us unto thee, O Lord! and we shall be turned; renew our days as of old.

ועתה O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies, and thy loving kindness, for they have been of old.

יתגדל May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our life-time, and in our days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

אמן Amen. May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed always, and for ever.

יתברך May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is he, far exceeding all blessings, hymns, praises and beatitudes, that are repeated throughout the world; and say ye, Amen.

מוסף ליום ראשון של שבועות:

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

כִּי שֵׁם יְיָ אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן· גּוֹמֵל חֲסָדִים טוֹבִים· וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן· בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי· מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ· מְכַלְכֵּל חַיִּים בְּחֶסֶד· מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים· סוֹמֵךְ נוֹפְלִים· וְרוֹפֵא חוֹלִים· וּמַתִּיר אֲסוּרִים· וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר· מִי כָמוֹךָ בַּעַל גְּבוּרוֹת· וּמִי דוֹמֶה לָּךְ· מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה· וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים: בָּרוּךְ אַתָּה יְיָ· מְחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ· וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה· בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

ADDITIONAL SERVICE

FOR THE

FEAST OF PENTECOST.

כי שם יי אקרא WHEN I publish the name of the Eternal, ascribe ye greatness unto our God.

אדני שפתי O Lord! open thou my lips, that my mouth may declare thy praise.

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, the great, mighty and tremendous God! the most High God! who bestoweth gracious favours; possessor of all things; who remembereth the piety of the patriarchs, and will in love send a Redeemer to their posterity, for the sake of his name. O King! thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. Who sustainest the living with beneficence, and with great mercy quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to flourish! Thou art also faithful to revive the dead. Blessed art thou O Lord! who revivest the dead.

אתה קדוש Thou art holy, and thy name is holy, and the saints praise thee daily. Selah. Blessed art thou, O Lord, holy God.

אַתָּה בְחַרְתָּנוּ מִכָּל הָעַמִּים · אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ · וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת · וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ · וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ · וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ׃

וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שבתות למנוחה ו] מוֹעֲדִים לְשִׂמְחָה · חַגִּים וּזְמַנִּים לְשָׂשׂוֹן · אֶת יוֹם [הַשַּׁבָּת הַזֶּה ואת יום] חַג הַשָּׁבֻעוֹת הַזֶּה זְמַן מַתַּן תּוֹרָתֵנוּ׃ [באהבה] מִקְרָא קוֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם׃

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ · וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ׃ וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲלוֹת וְלֵרָאוֹת וּלְהִשְׁתַּחֲווֹת לְפָנֶיךָ וְלַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ · בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו · מִפְּנֵי הַיָּד הַשְּׁלוּחָה בְּמִקְדָּשֶׁךָ · יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · מֶלֶךְ רַחֲמָן שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ · וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים · וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ · אָבִינוּ מַלְכֵּנוּ · גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה · וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל חָי · וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם · וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי אָרֶץ · וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה · וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם · וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קָרְבְּנוֹת חוֹבוֹתֵינוּ · תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם · וְאֶת מוּסַף יוֹם (השבת הזה ואת מוסף יום) חַג הַשָּׁבֻעוֹת הַזֶּה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ · כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ · עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ · כָּאָמוּר׃

On the Sabbath say,

וּבְיוֹם הַשַּׁבָּת שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים

אתה בחרתנו Thou hast chosen us from all people; thou hast loved us, and hast delighted in us, and exalted us above all nations, and sanctified us with thy commandments, and brought us near unto thy service, O our King! and hast called us by thy great and holy name.

ותתן לנו And with love hast thou given us, O Lord, our God! [*on the sabbath, say,* sabbaths for rest, and] solemn days for joy; festivals and seasons for gladness; even *on the sabbath, say,* this day of rest, and] this day of the feast of weeks the season of the donation of our law; a holy convocation (in love) in commemoration of the departure from Egypt.

ומפני חטאינו But because of our sins, we have been exiled from our native country, and removed far from our own land; so that we are not able to go up and appear in thy presence, to worship thee, and to perform our duty in the habitation that thou hast chosen for us, *even* in that magnificent and holy temple on which thy name was called, because of the hand which is stretched out against thy sanctuary. May it please thee, O Eternal! our God, and our fathers' God, most merciful King! to return *unto us,* through thine abundant mercy, and to compassionate us, and thy sanctuary: O rebuild it speedily, and exalt its glory. O our Father! and our King! manifest the glory of thy kingdom over us speedily; shine forth, and exalt thyself, in the sight of all living: O gather our dispersions from among the nations, and assemble our outcasts from the extremities of the earth: conduct us unto Zion, thy city, with *joyful* song, and unto Jerusalem, the residence of thy holy temple, with everlasting joy. And there will we prepare the offerings enjoined us; *even* the daily *offerings* according to their order, and the additional offerings according to their institution: and the additional sacrifices of [*on the sabbath, say,* the sabbath-day, and] this day of the feast of weeks; will we prepare and offer unto thee with fervent love, according to the behest of thy will, as thou hast commanded in thy law, written and delivered by the hands of thy servant Moses, as specified.

וביום השבת [And on the sabbath-day, two lambs of the first year without blemish, and two tenth-deals of fine flour *for* a meat offering, mingled with oil, and the drink-offering thereof.

סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ׃ עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ׃ זֶה קָרְבַּן שַׁבָּת · וְקָרְבַּן הַיּוֹם כָּאָמוּר׃]

וּבְיוֹם הַבִּכּוּרִים · בְּהַקְרִיבְכֶם · מִנְחָה חֲדָשָׁה לַיְיָ בְּשָׁבֻעֹתֵיכֶם מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם׃ כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃ וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ לַייָ׃ פָּרִים בְּנֵי בָקָר שְׁנַיִם · אַיִל אֶחָד · שִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה׃ וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר · שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר · וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל · וְעִשָּׂרוֹן לַכֶּבֶשׂ · וְיַיִן כְּנִסְכּוֹ · וְשָׂעִיר לְכַפֵּר וּשְׁנֵי תְמִידִין כְּהִלְכָתָן׃

On the Sabbath say,

[יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ · וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אֹתוֹ קָרָאתָ זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית׃]

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [לשבת רצה במנוחתינו] מֶלֶךְ רַחֲמָן רַחֵם עָלֵינוּ · טוֹב וּמֵטִיב הִדָּרֶשׁ לָנוּ · שׁוּבָה עָלֵינוּ בַּהֲמוֹן רַחֲמֶיךָ · בִּגְלַל אָבוֹת שֶׁעָשׂוּ רְצוֹנֶךָ · בְּנֵה בֵיתְךָ כְּבַתְּחִלָּה וְכוֹנֵן מִקְדָּשְׁךָ עַל מְכוֹנוֹ · וְהַרְאֵנוּ בְּבִנְיָנוֹ · וְשַׂמְּחֵנוּ בְּתִקּוּנוֹ · וְהָשֵׁב כֹּהֲנִים לַעֲבוֹדָתָם · וּלְוִיִּם לְשִׁירָם וּלְזִמְרָם · וְהָשֵׁב יִשְׂרָאֵל לִנְוֵיהֶם · וְשָׁם נַעֲלֶה וְנֵרָאֶה וְנִשְׁתַּחֲוֶה לְפָנֶיךָ בְּשָׁלוֹשׁ פַּעֲמֵי רְגָלֵינוּ · כַּכָּתוּב בְּתוֹרָתֶךָ · שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל זְכוּרְךָ · אֶת פְּנֵי יְיָ אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר · בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת · וּבְחַג הַסֻּכּוֹת · וְלֹא יֵרָאֶה אֶת פְּנֵי יְיָ רֵיקָם · אִישׁ כְּמַתְּנַת יָדוֹ · כְּבִרְכַּת יְיָ אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ׃

This is the burnt-offering of every sabbath, besides the continual burnt-offering and its drink-offering. This is the offering of the sabbath; and the offering of the day, as specified.]

וביום הבכורים Also on the day of the first fruits, when ye bring a new meat-offering unto the Lord, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work. But ye shall offer a burnt-offering for a sweet savour unto the Lord, two young bulls, one ram, seven lambs of the first year.

ומנחתם And their meat-offerings, and drink-offerings, as ordained, three tenth-deals for *each* bull, two tenth-deals for *each* ram, and one tenth-deal for each lamb, and wine for their drink-offerings, and a kid for an atonement, and the continual *burnt-offerings*, according to their institution.

[ישמחו They who observe the sabbath, and call it a delight; the people who sanctify the seventh day, shall rejoice in thy kingdom, be satisfied and delighted with thy goodness; thou wast pleased with the seventh day, and didst sanctify it; the most desirable of days didst thou call it, in commemoration of the work of the creation.]

אלהינו ואלהי אבותינו Our God, and the God of our fathers, [*on the sabbath, say*, we beseech thee to be pleased with our days of rest.] O thou most merciful King! have compassion on us. O thou, who art good and beneficent, be *thou* ready to answer us; return unto us with the multitude of thy tender mercies: for the sake of our ancestors who performed thy will, rebuild thy temple as in the beginning, *and* establish thy sanctuary in its *ancient* place. O shew us its construction, and cause us to rejoice in its beautiful order. O restore the priests to their service, and the Levites to their song and psalmody. O cause Israel to return to their dwellings, then we will go up, appear in thy presence, and worship thee on the three appointed festivals; as it is written in thy law, three times in the year, shall all thy males appear in the presence of the Eternal, thy God; in the place which he shall choose: even on the feast of unleavened bread, the feast of weeks, and the feast of tabernacles; and none shall appear empty before the Lord; every man shall give according to his ability, even according to the blessing which the Lord thy God hath bestowed upon thee.

וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת בִּרְכַּת מוֹעֲדֶיךָ · לְחַיִּים וּלְשָׁלוֹם · לְשִׂמְחָה וּלְשָׂשׂוֹן · כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ : [בשבת אלהינו ואלהי אבותינו רצה במנוחתינו] קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ · וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ · שַׂבְּעֵנוּ מִטּוּבֶךָ · וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ · וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת · וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ [באהבה וברצון] בְּשִׂמְחָה וּבְשָׂשׂוֹן [שבת ו] מוֹעֲדֵי קָדְשֶׁךָ · וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל אוֹהֲבֵי [נ״א מְקַדְּשֵׁי] שְׁמֶךָ · בָּרוּךְ אַתָּה יְיָ · מְקַדֵּשׁ [השבת ו] יִשְׂרָאֵל וְהַזְּמַנִּים :

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם · וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ · וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם · בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן · וּתְהִי לְרָצוֹן תָּמִיד · עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ :

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים · בָּרוּךְ אַתָּה יְיָ · הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן :

מוֹדִים אֲנַחְנוּ לָךְ · שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד · צוּר חַיֵּינוּ · מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר · נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ · עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ · וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ · וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ · וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ : שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם · הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ · וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ · מֵעוֹלָם קִוִּינוּ לָךְ :

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד :

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה · בָּרוּךְ אַתָּה יְיָ · הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת :

והשיאנו O Eternal God! cause us to receive the blessing of thy solemn feasts, to a happy life, peace, joy, and gladness, as thou hast been pleased to declare that thou wilt bless us. [*On the sabbath, say,* our God, and the God of our fathers, be pleased to accept our rest.] O sanctify us with thy commandments; and let thy law be our portion. O satisfy us with thy goodness; rejoice us with thy salvation, and purify our hearts to serve thee in truth; and cause us, O Lord, our God! to inherit [*on the sabbath, say,* with love and delight,] with joy and gladness, *on the sabbath, say,* the sabbath, and] thy holy festivals; and grant that all Israel, who sanctify thy name may rejoice thereon. Blessed art thou, O Lord! who sanctifieth [*on the sabbath, add,* the sabbath, and] Israel and the seasons.

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house; so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותחזינה עינינו O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth thy divine presence unto Zion.

מודים We adore thee, for thou art the Lord, our God! and the God of our ancestors for evermore. Thou art the Rock of our life, and the shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise, for our life, which is delivered into thine hand, and for our souls which are ever deposited with thee, and for thy miracles which we daily experience, and for thy wonders, and thy kindnesses which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וכל החיים And all the living shall ever give thanks unto thee, and in truth praise thy name, God of our salvation, and our help for ever. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ · בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ · כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ · תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ : בָּרוּךְ אַתָּה יְיָ · הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם :

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם · וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה : פְּתַח לִבִּי בְּתוֹרָתֶךָ · וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי · וְכֹל הַחוֹשְׁבִים עָלַי רָעָה · מְהֵרָה הָפֵר עֲצָתָם · וְקַלְקֵל מַחֲשַׁבְתָּם עֲשֵׂה לְמַעַן שְׁמֶךָ · עֲשֵׂה לְמַעַן יְמִינֶךָ · עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ · עֲשֵׂה לְמַעַן תּוֹרָתֶךָ · לְמַעַן יֵחָלְצוּן יְדִידֶיךָ · הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי : יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי : עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן :

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ : וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת : וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת :

חזרת תפלה לש״ץ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן · גּוֹמֵל חֲסָדִים טוֹבִים · וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵּי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה : מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן · בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם :

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy, unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace, and may it please thee to bless thy people Israel at all times with thy peace. Blessed art thou, O Lord! who blesseth his people Israel with peace.

אלהי נצור O my God, be pleased to guard my tongue from evil, and my lips from uttering deceit. And be thou silent, O my soul, to those who curse me; and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand ; grant it for thy holyness; grant it for thy law! that thy beloved may be delivered: O save me with thy right hand, and answer me. May the words of my mouth, and the meditations, of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

יהי רצון Let it be acceptable before thee, O Lord, our God! and the God of our Fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law. And there we will serve thee in reverence, as in ancient days, and in former years. And may the offering of Judah and Jerusalem be pleasant unto the Lord, as in ancient days and in former years.

THE READER'S REPETITION.

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, the great, mighty and tremendous God! the most High God! who bestoweth gracious favours; possessor of all things; who remembereth the piety of the patriarchs, and will in love send a Redeemer to their posterity, for the sake of his name. O King! thou art our Supporter, Saviour, and Shield. Blessed art thou, O Lord! the Shield of Abraham.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי · מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ · מְכַלְכֵּל חַיִּים בְּחֶסֶד · מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים · סוֹמֵךְ נוֹפְלִים · וְרוֹפֵא חוֹלִים · וּמַתִּיר אֲסוּרִים · וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר · מִי כָמוֹךָ בַּעַל גְּבוּרוֹת · וּמִי דּוֹמֶה לָּךְ · מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה · וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים׃
בָּרוּךְ אַתָּה יְיָ · מְחַיֵּה הַמֵּתִים׃

חזן נַעֲרִיצְךָ וְנַקְדִּישְׁךָ כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ · הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ · כַּכָּתוּב עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֶל זֶה וְאָמַר׃

חזן וקהל קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ׃

חזן כְּבוֹדוֹ מָלֵא עוֹלָם מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה אַיֵּה מְקוֹם כְּבוֹדוֹ · לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ׃ קהל וחזן בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ׃

חזן מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמִים וְיָחוֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וָבֹקֶר בְּכָל יוֹם תָּמִיד פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים׃

קהל וחזן שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד׃ אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מַלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ׃ וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי־כָּל חַי לִהְיוֹת לָכֶם לֵאלֹהִים׃

קהל וחזן אֲנִי יְיָ אֱלֹהֵיכֶם׃ חזן אַדִּיר אַדִּירֵנוּ יְיָ אֲדוֹנֵנוּ · מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ · וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד · חזן וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר׃

קהל יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ׃

חזן לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד · כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה׃
בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ׃

Then say, אתה בחרתנו &c. till שני תמידים כהלכתם, see page 95.

אתה גבור Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. Who sustainest the living with beneficence, and with great mercy quickenest the dead; supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, O King! who killest and restorest to life, and causest salvation to flourish! Thou art also faithful to revive the dead. Blessed art thou O Lord! who revivest the dead.

נעריצך We will reverence thee, and sanctify thee, according to the mystic expression of the holy seraphim, who sanctify thy name in holiness as it is written by the hand of thy prophet, and one angel (called) unto another, and said.

Congregation. Holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory. His glory filleth the universe, and his ministring angels enquire of each other, where is the place of his glory? whilst they alternately proclaim, blessed!

Cong, Blessed is the glory of the Lord from the place of his residence. From the place of his residence may he regard with mercy, and be gracious to his people, who evening and morning daily proclaim the Unity of his name, by repeating twice *every* day continually with fervent love, and say, hear, &c.

שמע *Cong.* Hear, O Israel, the Lord *is* our God, the Lord *is* ONE. Our God *is* a Unity; he is our Father, our King, and our Saviour; and through his infinite mercy will cause us to hear the second time in the sight of all living, *the expression,* "to be your God."

Cong. I am the Lord your God.

אדיר אדירנו Our Lord, and most mighty God; how excellent is thy name in all the earth! and the Eternal shall be king over all the earth; in that day the Lord alone shall be acknowledged, and his name, *shall also be* one.

ובדברי קדשך And in thy holy word, it is written, saying, the Lord shall reign for ever; thy God, O Zion! unto all generations. Hallelujah!

לדור Unto all generations will we declare thy greatness, and to all eternity will we sanctify thy holiness! and thy praise, O our God! shall never depart from our mouth, for thou art an Omnipotent King! great and holy. Blessed art thou, O Lord; holy God!

The following is a recital of all the precepts moral and ceremonial, affirmative and negative; all which are contained in eight Chapters, and are divided into twenty-two Sections. The first Chapter is formed to אלפ״א בי״ת. And the second, according to תשר״ק. And so alternately throughout.

אַתָּה הִנְחַלְתָּ תּוֹרָה לְעַמֶּךָ · וּכְאָב אֶת בֵּן אוֹתָם יִסַּרְתָּ׃ בִּימִינְךָ כָּתַבְתָּ דִּבְּרוֹת חַיִּים · וּבְאֶצְבְּעוֹתֶיךָ חָקַקְתָּ תּוֹכְחוֹת מוּסָר׃ גּוֹדֶל עוֹנְשִׁין וְאַזְהָרוֹת הַרְבֵּה · מִצְוֹת עֲשֵׂה וּמִצְוֹת לֹא תַעֲשֶׂה׃ דִּינֵי מָמוֹנוֹת וְדִינֵי נְפָשׁוֹת · וּנְתִינַת מוּם בְּנוֹתְנֵי מוּמִים׃ הַזְהָרַת שׁוֹפְטִים · כָּל שׁוֹחַד רָשָׁע לָמוּת׃ וְצַוָּאַת שׁוֹטְרִים לְבַל הַכֵּר פָּנִים · וּשְׁבוּעַת הָעֵדוּת וּשְׁבוּעַת הַפִּקָּדוֹן וּשְׁבוּעַת הֶעְלֵם דָּבָר וְשִׁלּוּם גֶּזֶל וְהָשֵׁב אֲבֵדָה׃ זִקּוּק בֵּית דִּין בִּדְרִישָׁה וּבַחֲקִירָה · סַנְהֶדְרֵי גְדוֹלָה וְסַנְהֶדְרֵי קְטַנָּה׃ חִזּוּק בֵּית דִּין בְּאַרְבַּע מִיתוֹת · עֲבֵרָה וַעֲבֵרָה וְעוֹנֶשׁ שֶׁלָּהּ׃ טְרֵפָה לְהַשְׁלִיךְ וּנְבֵלָה לִמְכּוֹר לְנָכְרִי · כָּל חֵלֶב וְכָל דָּם שֶׁלֹּא לֶאֱכוֹל׃ יַיִן לְנַסֵּךְ וְשֶׁמֶן לְהַדְלִיק וְעִשָּׂרוֹן וּשְׁתֵּי הַלֶּחֶם גֶּרֶשׂ קָלִי וְכַרְמֶל׃ כֹּהֲנִים לְשָׁרֵת וּלְוִיִּם לְשׁוֹרֵר · תְּרוּמוֹת וּמַעַשְׂרוֹת וְעָרֵי מִגְרָשׁ׃ לְחָיַיִם וְהַזְּרוֹעַ וְהַקֵּבָה לָתֵת לַכֹּהֵן · מֵאֵת הָעָם וּמֵאֵת זוֹבְחֵי הַזֶּבַח · רֵאשִׁית הַגֵּז מִגּוֹזְזֵי צֹאן׃ מַעֲשַׂר בְּהֵמָה וְקִדּוּשׁ בְּכוֹרוֹת · וּפִדְיוֹן הַבֵּן וְנֶדֶר וְהֶקְדֵּשׁ׃ נֶטַע רְבָעִי וִדּוּי מַעֲשֵׂר · מִקְרָא בִכּוּרִים בְּרָכוֹת וּקְלָלוֹת׃ שִׂמְחַת בֵּית הַשּׁוֹאֵבָה לִשְׂמוֹחַ בְּחַג · סֻכָּה וְלוּלָב וַעֲרָבָה וְנִסּוּךְ הַמָּיִם׃ עֲרָיוֹת לְהַפְרִישׁ נִדָּה לְהַרְחִיק · חֲלִיצָה וְיִבּוּם וְסֵפֶר כְּרִיתוּת׃ פָּרָשַׁת סוֹטָה וּפָרָשַׁת

The following is a recital of all the precepts moral and ceremonial, affirmative and negative; all which are contained in eight Chapters, and are divided into twenty-two Sections. The first Chapter is formed to א"לפא בי"ת. And the second, according to תשר"ק. And so alternately throughout.

אתה הנחלת Thou didst cause thy people to inherit the law, and as a father instructeth a child, didst thou instruct them. With thy right hand didst thou write the words *that lead to* eternal life; and with thy fingers didst thou engrave instructive reproofs. The greatness of the punishment *of disobedience,* and many admonitions; affirmative precepts and non-affirmative precepts; *to judge in* pecuniary matters, and in causes of life and death; and also to inflict a wound on him that wounds *his fellow.* An admonition to the judges not to take a bribe to spare the guilty. A command to the overseers not to respect persons; to swear those that give evidence, as also concerning a deposit; or an oath that is hidden from him; to make retribution for that which is stolen, and to return that which is lost. The Beth-din shall strictly search and examine the matter; *the appointment of* the great sanhedrin, and of the lesser sanhedrin. The fortitude of the Beth-din, concerning the four deaths, and to inflict the punishment of every sin. That which is torn, or dieth of itself, must be cast to the dogs, or sold to an heathen; and not to eat blood or tallow. Wine for the libation, and oil to light *the lamps,* the tenth-deal, the two wave loaves, and not to eat the beaten or parched corn, till the עומר is offered. The priest to minister, and the Levites to sing; to give the heave offering and tithes. and to appoint the cities and suburbs *for the Levites.* To give the two cheeks, the shoulder, and the maw to the priest, when they offer the sacrifice: as also the first of the fleece of the sheep, The tithe of beast, and the sanctification of the firstlings; the redemption of the son; also *the beast* he had vowed to sanctify. *The fruit* of the fourth *year after* the planting of *the tree;* to make confession of the tithes; the reading the section *at the offering of the* first fruits, the blessings, and curses. The joyful drawing of water, to rejoice on the festival; the *feast* of tabernacles, the palm branch, and the willow, and the libation of water. To abstain from fornication and to separate themselves from the defiled woman to loosen the shoe, the performance of the duty of an husband's brother, and to *write* a bill of divorcement; the chapters of the adulteress, the calf whose neck was to be broken; concerning

עֶגְלָה עֲרוּפָה · תְּפִלִּין וּמְזוּזוֹת וּמִצְוַת צִיצִית׃ צַוָּאַת כֹּהֲנִים לְבָרֵךְ קָהָל וְעֵדָה · וּפִקּוּד לְוִיִּם לַעֲנוֹת בְּקוֹל רָם׃ קְרִיאַת מוֹעֲדִים וּזְמַנֵּי רְגָלִים · תְּקִיעָה בְּרֹאשׁ הַשָּׁנָה וְעִנּוּי נֶפֶשׁ בְּיוֹם הַכִּפּוּרִים · רְגָלִים לַעֲלוֹת בְּשָׁלוֹשׁ פְּעָמֵי שָׁנָה · וּמַתְּנוֹת יָדַיִם מִבִּרְכוֹתֶיךָ׃ שְׁלָמִים וְעוֹלוֹת זְבָחִים וּנְסָכִים · נְדָרִים וּנְדָבוֹת חַטָּאת וַאֲשָׁמוֹת׃ ייז תְּמִידִין וּמוּסָפִין · בְּשַׁבָּתוֹת וּבֶחֳדָשִׁים וּבְמוֹעֲדִים · וּכְלֵי הַקּוֹדֶשׁ לְשָׁרֵת לְפָנָיו׃

תּוֹדָה וּמִנְחָה כִּשְׁבָה וּשְׂעִירָה · תּוֹרִים וּבְנֵי יוֹנָה וַעֲשִׂירִית הָאֵיפָה׃ שְׁמִטִּים וְיוֹבְלוֹת וְחִשּׁוּב תְּקוּפוֹת · וּסְפִירַת הָעוֹמֶר שִׁבְעָה שָׁבֻעוֹת׃ רִבִּית הָאוֹכֵל וְנֶשֶׁךְ הַכֶּסֶף · הַשְׁמָטַת מַלְוֶה וּגְאֻלַּת מֶמְכָּר׃ קְרִיאַת דְּרוֹר וְשִׁלּוּחַ חָפְשִׁי · חִפּוּשׂ הַנִּרְצָע בַּיּוֹבֵל וְהָאָמָה בְּסִימָן׃ צֶדֶק צֶדֶק תִּרְדּוֹף · אֱמֶת וּמִשְׁפָּט לַעֲשׂוֹת׃ פְּעֻלַּת שָׂכִיר בַּל תָּלִין עַד בּוֹקֶר · פְּלִיאַת הַדִּין לְלַמֵּד מִלִּשְׁכַּת הַגָּזִית וּמִיתַת חֶנֶק לְעוֹשֶׂה בְּזָדוֹן׃ עֲשִׂיַּת מַעֲקֶה לְבַל יִפּוֹל הַנּוֹפֵל · וְעָרֵי מִקְלָט לְרוֹצֵחַ בִּבְלִי דָעַת׃ סִדְרֵי קְרָב וּמְשׁוּחַ מִלְחָמָה · אַזְהָרַת שׁוֹטְרִים וְשָׂרֵי צְבָאוֹת׃ נְקִיּוּת לְבַיִת לָבֹא לִשְׂמוֹחַ בְּכַלָּה · מְאָרֵס וּבוֹנֶה וְנוֹטֵעַ וְרַךְ הַלֵּבָב וְקִדּוּשׁ מַחֲנֶה מֵעֶרְוַת דָּבָר׃ מוֹצָא שְׂפָתַיִם בְּדָבָר וּשְׁבוּעַת הָאִסּוּר · וּפִצַּת פֶּה בְּנֶדֶר לְהָפֵר וּלְקַיֵּם׃ לְבִישַׁת שַׁעַטְנֵז וְכִלְאֵי הַכֶּרֶם · הַרְבָּעַת בְּהֵמָה וְהַרְכָּבַת הָאִילָן׃ כָּתְנוֹת כָּבוֹד לְהַלְבִּישׁ לַכֹּהֲנִים · וְאַזְהָרַת עֲבוֹדָה · לְבַל יִקְרַב כָּל זָר׃ יִדְּעוֹנִים לְהַשְׁמִיד וְאוֹבוֹת

the phylactery, that which is written on the door posts, and the precepts of the fringes. The precept for the priest to bless the assembly and congregation; and the appointment of the Levites, to speak *the blessings and curses* with a loud voice. To proclaim the great festivals in due season; blow *the cornet* on the new year, and afflict the soul on the day of atonement. To go up to *Jerusalem* three times in the year, on the three great festivals; and *bring* the gifts of ability, according to the blessings of God *bestowed upon thee.* Peace-offerings, and burnt-offerings, sacrifices, and drink-offerings: vows, and free-will-offerings, sin-offerings, and trespass-offerings: the continual offerings, and the additional offerings, on the sabbaths, new moons, and the festivals: and the holy vessels to minister in the presence of the Lord.

תודה Thanksgiving-*offerings*, and the meat-offering; a lamb, and a kid, turtle-doves, and young pigeons, and the tenth deal of an איפה of fine meal. The sabbatical *years*, the *years of the* jubilee, and the calculation of the equinoxes; and the numbering of the עומר seven weeks. Superfluity of food and usury of money: release of debt, and the redemption of that which is sold. To proclaim freedom *to their servants*, and to send them free; *even* the freedom of those that are bored on the jubilee, and the maid-servant with a token. To follow that which is altogether just, and execute true judgment. Not to suffer the hire of the labourer to remain over night till morning; to be instructed by *the great sanhedrin that sat* in the hewn chamber, in the cause that was too hard; and to inflict death, by strangling those that act presumptuously contrary to it. To make a battlement, that none may fall; and cities of refuge for those that commit murder undesignedly. To observe the order of battle, and anoint the priest for the war, the admonition of the officers, and the captains of the host. *The bridegroom is* to be free at home, to rejoice with his bride; as also he who hath betrothed *a wife,* built a house, or planted *a vineyard,* and those that are faint-hearted; and to sanctify the camp from all manner of uncleanness. To observe that which goeth out of the mouth and lips, and the oath that binds, *whether* it be a vow to bind, or to make void. The clothing of a mixture of linen and woolen; and the mingled seed of the vineyard, the engendering cattle with a diverse kind, and the grafting of the tree. Coats of honour to clothe the priests; and the admonition

לְחַבְרִית · לִהְיוֹת תְּמִימִים לְקַבֵּל תְּמִימָה : טָהֳרָה וּנְקִיּוּת מִלָּבֹא מַמְזֵר בְּקָהָל · עַמּוֹנִי וּמוֹאָבִי פְּצוּעַ דַּכָּה וּכְרוּת שָׁפְכָה : הֲסִימָה וּפְרִיקָה וְתוֹכַחַת וְשִׂנְאָה · וְקִלְלַת חֵרֵשׁ וּמִכְשׁוֹל עִוֵּר : זְרִיזוּת לְהַבְדִּיל בֵּין הַטָּמֵא לַטָּהוֹר · וְשִׁקּוּץ בְּהֵמָה טְמֵאָה הַמּוּבְדָּלָה לְטַמֵּא : וְאוֹתוֹ וְאֶת בְּנוֹ בְּיוֹם אֶחָד : וְגִיד הַנָּשֶׁא · וְאֵבֶר מִן הַחַי וּבָשָׂר בְּחָלָב : הַחֲיָאַת אָח וְהַלְוָאַת אֶבְיוֹן · חֲבִילַת רֵחַיִם וָרֶכֶב וַהֲשָׁבַת הָעֲבוֹט : דִּבְרֵי הוֹדָעַת עָוֹן וְקָרְבַּן חַטָּאת · סְמִיכָה וּתְנוּפָה כַּפָּרָה וּסְלִיחָה : גְּנֵבָה וַאֲבֵדָה טְרֵפָה וּשְׁבוּרָה וּשְׁבוּיָה · תַּשְׁלוּמֵי כֶפֶל וְתַשְׁלוּמֵי אַרְבָּעָה וַחֲמִשָּׁה שׁוֹמֵר חִנָּם וְהַשּׁוֹאֵל נוֹשֵׂא שָׂכָר וְהַשּׂוֹכֵר : בִּיעוּר חָמֵץ וַאֲכִילַת מַצָּה · זִכְרוֹן חוֹק לָחוֹג כָּל שִׁבְעַת הַיָּמִים : חזן אַף פָּרָשַׁת שְׁקָלִים לְהַזְכִּיר אוֹתָהּ בְּכָל שָׁנָה וְשָׁנָה · וּפוּרְעָנוּת עֲמָלֵק וּפָרָה אֲדֻמָּה וְהַחוֹדֶשׁ הַזֶּה לָכֶם :

אַבְחָנַת מוּמִים . מִלְּהַגִּישׁ בַּעַל מוּם · מוּמֵי אָדָם וּמוּמֵי בְהֵמָה : בְּרִית מֶלַח שֶׁלֹּא לְהַשְׁבִּית · לְהַקְרִיב אוֹתָהּ עַל כָּל קָרְבָּן : גַּם בְּלִילָה וּפְתִיתָה קְמִיצָה וְהַקְטָרָה · הַקְרָבָה וְהַגָּשָׁה קַבָּלָה וְהַזָּיָה : דִּין הַבְּכוֹר לִטּוֹל פִּי שְׁנַיִם · וּמִשְׁפַּט אִישׁ כִּי יָמוּת וּבֵן אֵין לוֹ : הַנָּצִים יַחַד לָקוּץ כַּף שׁוֹלַחַת יַד בִּמְבוּשָׁיו · מְגָרָה מָדוֹן וְשֶׁלֹּא יְהֵא כְּלִי גֶבֶר עַל אִשָּׁה וְשִׂמְלַת אִשָּׁה עַל גָּבֶר : וְהַקְרָבַת גֵּירֵי צֶדֶק לָגוּר יַחַד · וּלְקַיֵּם חֻקֵּי חָפְשֵׁי מִפֶּרֶךְ צוֹעֲנִים וְלָחוֹן גֵּרֵי שַׁעַר וּלְהַאֲכִילָם נְבֵלוֹת : זְרִיקַת דָּם וְהֶקְטֵר

that no stranger draw near to minister. To destroy the wizards, and cut off those that have familiar spirits: to be perfect *with God,* and keep the perfect *law.* To keep *themselves* clean and pure, and not to suffer a bastard to enter into the congregation; *also* an Ammorite, *or* a Moabite. *Not to* muzzle *the ox,* and to enlighten the beast; *not to bear* hatred, but to admonish; *not to* curse the deaf, nor lay a stumbling before the blind. To be warned to distinguish between the clean and unclean, and to abominate the unclean beast, that is set aside as unclean. Not to kill the dam and its young in one day; not to eat the sinew that shrunk, a member of a living creature, and flesh seethed in milk. To support the fellow creature, and to lend to the poor: not to take the upper or nether millstone to pledge; and to return the pawn. To make confession of sin, on the sin-offering, by laying his hands on it, and its being waved, then may he have pardon and atonement. That which is stolen or lost, torn in pieces, or hurt, or driven away: of those that are to pay double, four or five fold, as also he that watcheth for nought, or for hire, or that borroweth; *of all these the judge shall judge.* To put away the leaven, and to eat unleavened bread, and to observe the festival seven days, according to the statute. Also to make mention yearly of the chapter of paying the shekels, the punishment of Amalek, the red heifer, and the precept of "this month shall be unto you."

אבחנת The inspection concerning blemishes, that none that hath a blemish may be offered; the blemishes of man, and the blemishes of beast: not to suffer the covenant of salt to cease, but to offer it on every offering: also to mingle *the meat-offering,* break it in pieces, take an handful, and offer it; to bring the offering to the altar, receive the blood, and sprinkle it. The law for the first-born to take a double portion, and the judgment concerning a man that dies, and hath no son. If two men strive together, and the wife of one putteth forth her hand and commit indecency, then shall her hand be cut off, i. e. *the value shall be given to* him she hath abused: the woman shall not wear that which appertaineth to a man, neither shall a man put on a woman's garment. To permit the pious strangers to dwell with them; to perform the statute; and to remember that they were redeemed from the bondage of the Egyptians; also to favour the strangers of the city, and to let them have to eat that which dieth of itself. To sprinkle the blood and offer the fat, and to burn in the

חֲלָבִים · לִשְׂרוֹף בָּאֵשׁ בַּבּוֹקֶר כָּל הַנֶּאֱכָלִים לְיוֹם אֶחָד : חֵרֶם וְחַלָּה וְשֶׁמֶן שְׂרֵפָה לָתֵת לַכֹּהֵן · וְהָאָשָׁם הַמּוּשָׁב מִמִּי שֶׁאֵין לוֹ גּוֹאֵל : טְמֵאִים לְנֶפֶשׁ אָדָם לַעֲשׂוֹת פֶּסַח שֵׁנִי · וּבַל הוֹצָאַת בְּשָׂר חוּצָה וּשְׁבִירַת הָעֶצֶם : יְצִיקַת שֶׁמֶן הַמִּשְׁחָה עַל רֹאשׁ כֹּהֵן גָּדוֹל · לְמַלֵּא יָדָיו לְכַהֵן תַּחַת אָבִיו : כָּל מַעֲשֵׂה יוֹם הַכִּפּוּרִים לַעֲשׂוֹתָן בְּתִקְנָן · לְכַפֵּר עַל חַטֹּאתֵינוּ אַחַת בַּשָּׁנָה : לָקוּם מִפְּנֵי שֵׂיבָה וּלְהַדֵּר פְּנֵי זָקֵן · אַזְהָרָה שֶׁלֹּא תֵלֵךְ רָכִיל וְשֶׁלֹּא לַעֲמוֹד עַל דַּם רֵיעַ : מִצְוַת דִּין הַחוֹבֵל בַּחֲבֵרוֹ לְחַיְּבוֹ בַּחֲמִשָּׁה דְבָרִים בְּנֶזֶק וְצַעַר וְרִפּוּי וְשֶׁבֶת וּבשֶׁת · וְנוֹגֵף אִשָּׁה הָרָה לְשַׁלֵּם דְּמֵי וְלָדוֹת : נְקִימָה וּנְטִירָה לְהַרְחִיק מִלֵּב · וְשׁוֹכֵב עִם נֶחֱרֶפֶת לְהָבִיא אֵיל אָשָׁם : שֶׂרֶט לָנֶפֶשׁ וּכְתֹבֶת קַעֲקַע · קָרְחָה וְהַקָּפַת רֹאשׁ · בַּל הַשְׁחָתַת פְּאַת זָקֵן : עוֹרֵךְ וּמַפְלִיא בְנֶדֶר וּתְמוּרַת בְּהֵמָה בִּבְהֵמָה · אֶתְנַן זוֹנָה וּמְחִיר כֶּלֶב לְתָעֵב מִדְּבִיר קוֹדֶשׁ : פּוֹעֵל הַבָּא בְּקָמַת רֵיעַ שֶׁלֹּא לְהָנִיף חֶרְמֵשׁ · וְשָׂכִיר הַבָּא בְּכֶרֶם שֶׁלֹּא לִתֵּן אֶל כֶּלִי : צַוָּאַת בּוֹצֵר הַכֶּרֶם לְהַשְׁאִיר בָּהּ עוֹלֵלוֹת · וְחוֹבֵט זֵתִים שֶׁלֹּא לְפָאֵר אַחֲרָיו : קָרֵב בַּחֲלַל חֶרֶב וְנוֹגֵעַ בְּמֵת אוֹ בְעֶצֶם אָדָם אוֹ בְקָבֶר יִטְמָא שִׁבְעַת יָמִים · לְהַזּוֹת עָלָיו מֵי הַנִּדָּה בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי : רְאִיַּת נְגָעִים לְהַחְלִיט וּלְהַסְגִּיר · בַּהֶרֶת וְצָרֶבֶת שְׂאֵת וְסַפַּחַת : שְׁחִין וּמִכְוָה וְנִתְקֵי רֹאשׁ וְזָקֵן · קָרַחַת וְגַבַּחַת וְכָל בּוֹהַק לְטַהֵר : חיזו תּוֹרַת צֶמֶר וּפִשְׁתִּים בֶּגֶד הַשְּׁתִי וְהָעֵרֶב · לִקְרוֹעַ וְלִשְׂרוֹף וּלְכַבֵּס שֵׁנִית :

morning what was left of those offerings that were to be eaten in one day. That which is devoted, and the first of the dough, and that that was to be burnt, to be given to the priest, as also the trespass that is returned to him, who hath no kinsman. Those that were unclean *by reason of touching* a dead body, are to keep the second passover, of which nought is to be carried out, neither are the bones to be broken. The anointing oil is to be poured on the head of the high priest, who shall be consecrated to minister in the priest's office in his father's stead; *he* shall perform all the service of the day of atonement in due order, to make an atonement for us, once in a year. To rise up before the hoary head, and to honour the face of the old *man;* the admonition not to go about tale-bearing; and not to stand by, *and see* the blood of his fellow *spilt.* He who wounds his neighbour, is condemned by the law to pay the five *following* fines, for damage, pain, cure, loss of time, and shame; and they who hurt a woman with child, are to pay the value of the child. Not to avenge, or bear a grudge, but to drive them from the heart; and he who lieth with a bond-maid betrothed *to a man,* shall bring a ram for a trespass-offering. Not to make any cuttings *in the flesh* for the dead, nor to print any marks *upon them; not to make any* baldness, nor to round the corners of *their* head; neither shall they mar the corners of *their* beard. The estimation, and the separation of a vow, and the exchange of one beast for another; the gift of a whore, and the price of a dog, is to be abominated from being brought to the holy oracle. A labourer that cometh into the standing corn of his neighbour, shall not lift up the sickle, and an hired servant that enters the vineyards, shall not put into his vessel. He that gathereth the grapes of the vineyards, is commanded to leave the gleanings; and he that beateth the olive-tree shall not go over the boughs again. He that toucheth one slain by the sword, or a dead person, or the bones of a man, or a grave, shall be unclean seven days, and must have the water of separation sprinkled on him, on the third and seventh day. To view the plagues *of leprosy, and pronounce* whether they be unclean, or whether they must be shut up; *whether* it be a bright spot, a burning boil, a rising, or a scab. A scab, a burn and the scalds of the Head and the beard, the bald head, and bald forehead, and all freckled pimples, are to be pronounced clean. The law for the woollen and linen garments, *whether* warp or woof, to tear, or burn it, or to wash it the second time.

תּוֹצָאַת מְשָׁרַת אֶל מִחוּץ לַמַּחֲנֶה · לְטַהֵר הַמְּצוֹרָע בְּעֵץ אֶרֶז וְאֵזוֹב וּבִשְׁנִי תוֹלָעַת : שְׁחִיטַת צִפּוֹר אַחַת וְשִׁלּוּחַ אַחַת · תִּגְלַחַת שְׂעַר רֹאשׁוֹ וּזְקָנוֹ וְגַבּוֹת עֵינָיו : רֹאשׁ בְּהוֹנוֹת יָדָיו וְרַגְלָיו לְהָצִיק בִּשְׁמָנִים · וּתְנוּךְ אָזְנוֹ לְחַטֵּא בְּדָמִים : קִירוֹת בָּתִּים לְטַהֲרָם מִנֶּגַע · וְעָפָר נְתִיצָה לְהַשְׁלִיךְ אֶל חוּץ : צוֹאַת טֻמְאַת הַזָּב וְנִוְלוּת דָּוָה · זָבָה נִדָּה וְיוֹלֶדֶת לְטַהֲרָם בְּקָרְבָּן : פְּתוּי לֵב אִישׁ אִם יֵרָאֶה קֶרִי · יָבֹא בַמַּיִם לִפְנוֹת עֶרֶב : עַל רֹאשׁ כֹּהֲנִים שֶׁלֹּא לְהַעֲלוֹת פֶּרַע · וּבַל יַשְׁכִּירוּ נֶפֶשׁ עֵת יָבֹאוּ לָאֹהֶל : סְנַפִּיר וְקַשְׂקֶשֶׂת בְּנַפְשׁוֹת הַמַּיִם · וְעוֹף טָמֵא לְשַׁקֵּץ וְלֶאֱכוֹל מְנַתֵּר : נְתִיצַת פֶּסֶל וּמַצֵּבָה · וֵאלֹהֵי מַסֵּכָה גִּלּוּלִים וּפְסִילִים בַּל יַעֲלוּ עַל לֵב : מוֹרָא וּכְבוֹד אָב וָאֵם · הַרְחָקַת הַמּוֹד בָּתִּים וְתַאֲוַת נָשִׁים : לַעֲזוֹב שִׁכְחָה וּלְהַנִּיחַ פֵּאָה · לְהַשְׁאִיר לֶקֶט וּפֶרֶט (נ״א להפקיד לקט ופיאה) לֶעָנִי וְלַגֵּר : כָּל חֹבֵר חָבֵר וְדוֹרֵשׁ אֶל הַמֵּתִים · מְעוֹנֵן וּמְנַחֵשׁ וּמְכַשֵּׁף וּמַעֲבִיר לַמּוֹלֶךְ : יוֹצֵר שְׂנָאָם וְהֵם תּוֹעֲבַת נַפְשׁוֹ · בַּל תִּדְרוֹשׁ מֵהֶם פֶּן לְשַׁחֵת תִּירוֹשׁ : טֶבֶל וְעָרְלָה וַדַּאי וּדְמַאי וּמְתֻקָּן (וְעוֹשֶׁק גָּזֵל) וּתְשׂוּמֶת יָד · וּבַל תֹּאכְלוּ עַל הַדָּם : חוֹק שְׁמִירַת שַׁבָּת וּמוֹרָא מִקְדָּשׁ וְקִדּוּשׁ הָאָרֶץ · פֶּן תִּמָּלֵא זִמָּה : זְכוּת וּמִשּׁוֹר לְהִתְהַלֵּךְ בָּמוֹ · וּנְתִיב יִרְאָה לַעֲשׂוֹתוֹ מֵאַהֲבָה : וְאָרְחוֹת יָפוֹת וּמַעֲשִׂים טוֹבִים · בְּלִי לַעֲשׂוֹת עָוֶל בַּמִּדָּה וּבַמִּשְׁקָל וּבַמְּשׂוּרָה : הִינִין לְצַדֵּק וּמִדּוֹת לְהַאֲמִין · לְהַרְחִיק אֶבֶן וָאֶבֶן מִכִּיס אֵיפָה וְאֵיפָה מִבַּיִת : דִּבַּת לָשׁוֹן הָרַע לְהַרְחִיק מִפֶּה · וְדוֹבֵר שָׁלוֹם אִישׁ אֶל רֵעֵהוּ :

תוצאת The priest shall go forth out of the camp, to cleanse the leper with cedar wood, and hyssop, and a thread of scarlet colour. The one bird is to be killed, and the other sent away, and the hair of the leper's head and beard, and the eye-brows must be shaved. The point of the thumbs of his hands and feet is to be anointed with oil, and the tip of his ear is to be cleansed with blood. The walls of the house are to be purified from the plague, and the dust that is scraped out, shall be cast without *the city*. The commandment that pronounces one that hath an issue to be unclean; as also the unclean woman; and these with the lying-in woman, are to be cleansed by an offering. If a man should experience any uncleanness *in the night,* owing to impure thoughts *by day,* he must bathe in water towards evening *to be clean.* The priests shall not suffer their hair to grow *for the dead,* nor shall they intoxicate themselves at the time that they enter the tabernacle. The fish that hath not fins and scales, and the unclean birds must be abominated; but those that leap, may be eaten. To break down the graven image and the statute; and not to think of the molten gods, and the abominable graven images. To fear and honour father and mother, and avoid to covet *their neighbour's* houses, or their wives. To leave that which was forgotten, and to leave the corner of the field; the gleaning, the single grapes, must be left for the poor and the stranger. The charmers who charm, and those who enquire of the dead; the observer of the times, the diviner, and sorcerer, and those that cause their children to pass through the fire to the idols מולך, *are all* hated by their Creator; for they are the abomination of his soul; *therefore,* seek not to incline to them, lest thou inherit hell, *Be careful not to eat corn called* טבל (mixed), whether certain of its not being tithed, or it be dubious; nor the fruit of the uncircumcised tree; defraud not, nor steal, nor act unfairly in partnership; neither shall ye eat the blood. Observe the statute of the sabbath, the reverence of the sanctuary, and the sanctity of the land, lest it be filled with lewdness. In purity and rectitude *shalt thou* walk in his paths, not for fear, but in pure love. Amiable behaviour and good works, not doing unrighteousness in mete-yard, in weight, or in measure. Just hins, and true measures: to remove different weights from the bag, and ephahs from the house. To drive slanderous language from the tongue, and each to speak peaceably to his neighbour. A *woman* that hath been divorced *from her husband,* or that

גְּרוּשָׁה וַחֲלָלָה זוֹנָה לְהַבְדִּיל מִשְּׁאַר כֹּהֲנִים · וְכֹהֵן גָּדוֹל לָתֵת זַרְעוֹ בְּאִשָּׁה בְתוּלָה: בִּשְׁאֵרוֹ לֹא יִטַּמָּא בְּמֵת מִצְוָה יִטַּמָּא · בְּנַפְשׁוֹת אָדָם וְלֹא בְנַפְשׁוֹת בְּהֵמָה: חיון אָז יְלִידֵי בֵיתוֹ הֵם יֹאכְלוּ בְלַחְמוֹ · אִי יִגַּע בְּטֻמְאָה וְאֹכַל (נ״א ויגע) בַּקֹּדֶשׁ הוּא יִכָּרֵת:

אֶת שֵׁם הַמְיוּחָד שֶׁלֹּא לְקַלֵּל · וְשֶׁלֹּא לְהַזְכִּיר בְּשֵׁם אֱלֹהִים אֲחֵרִים. בַּת כֹּהֵן כִּי תִזְנֶה מִיתָתָהּ בִּשְׂרֵפָה · וְאִם תְּחַלֵּל זֶרַע לֹא תֹאכַל בַּקֹּדֶשׁ: גְּרִישַׁת טְמֵאִים אֶל מִחוּץ לַמַּחֲנֶה · וְגוֹזֵל הַגֵּר וְכִחֵשׁ בַּעֲמִיתוֹ מְשַׁלֵּם קֶרֶן וְחֹמֶשׁ וּמְעִילוֹת: דִּבְרֵי נְזִירוּת לְטֻמְאָה וּלְתִגְלַחַת · וּמִלֶּאֱכוֹל כָּל מִשְׁרַת גֶּפֶן מֵחַרְצַנִּים וְעַד זָג: הַעֲבָרַת תַּעַר עַל כָּל בְּשָׂר לְוִיִּם · וּלְהָרִים תְּרוּמָה מִמַּעֲשַׂר נַחֲלָתָם: וְכִסּוּי הַדָּם וּמַגָּע וּמַשָּׂא וְאוֹהֶל וְהֶסֵּט · וְאוֹנֵן וּטְבוּל יוֹם וּמְחוּסַּר כִּפּוּרִים: זְבִיחַת בָּשָׂר לֶאֱכוֹל בְּתַאֲוָה · וְנָבִיא הַשֶּׁקֶר שֶׁלֹּא לִשְׁמוֹעַ לוֹ: חֲקִירַת עֵדִים וּמֵסִית וּמַדִּיחַ · וְעִיר הַנִּדַּחַת לִשְׂרֵפָה בָּאֵשׁ: טֻמְאַת אַרְבַּע סְפֵקוֹת וְסוֹד הַשְּׁבוּעָה · וּמַעֲשֵׂר רִאשׁוֹן וְקָרְבַּן נְשִׂיאִים: יוֹפִי חֵלֶק כְּחֵלֶק וּמִמְכַּר אָבוֹת · וּפָרָשַׁת הַמֶּלֶךְ וּמַשִּׂיג גְּבוּל רֵעֵהוּ: כָּל עֵד זוֹמֵם לַעֲנוֹשׁ וּגְדִילִים לַעֲשׂוֹת · מִשְׁפַּט אֲהוּבָה וּשְׂנוּאָה וּבֵן סוֹרֵר וּמוֹרֶא: לְשַׁלֵּחַ הַקֵּן וּלְהָבִיא יְפַת תּוֹאַר מִצְרִי וַאֲדוֹמִי עַד דּוֹר שְׁלִישִׁי: מִילָה וּרְחִיצָא דְמֵי טוּמְאָה וּדְמֵי טַהֲרָה · וּבַל תַּסְגִּיר עֶבֶד אֶל אֲדוֹנָיו: וְקָדֵשׁ וְקְדֵשָׁה וְגוֹנֵב נֶפֶשׁ מֵאֶחָיו:

is profane, or an harlot, must be separated from the priests, but the high priest shall raise his seed by a woman that is a virgin. To those that are near of kin to him, he must not defile himself, but to an accidental death, he may defile himself; to the bodies of men, but not of beasts. Those slaves born in his house, may eat of his holy bread; if he touches that which is unclean, and eats of the holy things, he shall be cut off.

אמר Not to blaspheme God's peculiar name, nor to make mention of the name of their gods. If the daughter of a priest plays the harlot, she shall be burnt to death; and if she profane her seed, she shall not eat of the holy *things*. The unclean are to be driven without the camp; and he who robbeth the stranger, and lieth unto his neighbour, must pay the principal, and a fifth part, besides the trespass-offering. The order for the Nazarite, concerning uncleanness and shaving; and not to eat *even* the kernels or husks *of grapes*, nor drink any liquor of grapes. All the flesh of the Levites is to be shaved, and to separate an heave-offering from the tithe of their inheritance. The covering of the blood, also the touching, carrying, or moving *a dead body*, or being in a tent *with it*; also concerning the ארנך and one that bathed himself because of his being unclean, before the sun set; or one that has not brought his offering. To kill flesh when they desire to eat it, and not to hearken to the false prophets. To examine the witnesses, and to *punish* those that attempt to entice and withdraw *you from the service of God;* and the city that had withdrawn itself was to be burnt with fire. To consider as unclean *those birds* that have the four signs, and the mystery of the eleven; the first tithe, and the offering of the rulers. The equal portions of the priests, and the sale of *their* patrimony; the chapter *concerning* the king, and he who removeth the bounds of his neighbour. Every false witness is to be punished, and fringes are to be made in the four corners of the garments; the law of the beloved and hated wife, and the rebellious son. To send *the dam when they take* the nest, to bring in the beautiful woman, the Egyptian, and the Edomite, at the third generation. Of circumcision, and bathing of the circumcised child on the sabbath; *to observe* the blood *of a defiled woman*, whether it be clean, or unclean; and not to deliver a servant to his master. Not to suffer a whore, or a Sodomite *and to put to death* he that stealeth one of his brethren. *The law of*

נְגִיחָה וּנְגִיפָה נְשִׁיכָה רְבִיצָה וּבְעִיטָה׃ וְדִין יוֹם אוֹ יוֹמַיִם וְחִפּוּשׂ עֶבֶד כְּנַעֲנִי בְּעֵינוֹ אוֹ בְּשִׁנּוֹ: סִפּוּק נוֹפֵל לְמִשְׁכָּב לְרַפְּאוֹת שִׁבְרוֹ · וְאִם יִתְהַלֵּךְ בַּחוּץ לָתֵת שִׁבְתּוֹ: עֲבָרַת דְּלֵקָה וְשִׁלּוּחַ בְּעִירָא · וְהוֹרֵג בְּעָרְמָה וְנִמְצָא בְּמַחְתֶּרֶת: פּוֹתֵחַ וְכוֹרֶה בּוֹר בִּרְשׁוּת הָרַבִּים לְשַׁלֵּם נִזְקֵי נוֹפֵל · מְפַתֶּה בְּתוּלָה לִשְׁקוֹל מוֹהַר וְתוֹפְשָׂהּ לְשַׁלֵּם קְנָס: צַוָּאַת בַּל קִלְלַת חֵרֵשׁ שׁוֹפֵט וְנָשִׂיא · מְלֵאָה וְדִמְעָה שֶׁלֹּא לְאַחֵר: קוֹל לְהָרִיעַ בַּחֲצוֹצְרוֹת וּלְהַסִּיעַ מַחֲנוֹת · וּמֵשִׂים עֲלִילוֹת לֶעֱנֹשׁוֹ בְּמָמוֹן: רְחָבָה בִּגְבוּלוֹתֶיהָ לְהַנְחִיל אָרוֹן לִשְׁבָטִים · וְשֶׁלֹּא תִסּוֹב נַחֲלָה מִמַּטֶּה לְמַטֶּה אַחֵר: שְׁבוּעַת שָׁוְא וְחִלּוּל הַשֵּׁם · וְשׁוֹכֵב עִם בְּהֵמָה וְהָאִשָּׁה הַנִּרְבַּעַת לִבְהֵמָה: חוּז תּוֹעִים בַּדֶּרֶךְ לְהָשִׁיב לְאֵת לְאוֹיֵב · וְאִם רָחוֹק מִמֶּנּוּ תְּהֵא עִמּוֹ עַד דְּרִישָׁה:

תּוֹרָה לִשְׁמוֹר תְּעוּדָה לִנְצוֹר · תִּקְוַת מְכַשֵּׁף לְסָקְלוֹ בְּאֶבֶן: שְׁמַע שָׁוְא שֶׁלֹּא לִשָּׂא · וְנָקִי וְצַדִּיק שֶׁלֹּא לַהֲרוֹג: רִיב דַּלִּים שֶׁלֹּא לְהַטּוֹת · אַחֲרֵי רַבִּים בַּל תִּהְיֶה לְרָעוֹת: קְדוֹשִׁים תִּהְיוּ כִּבְנֵי אֱלֹהִים · לִקְרוֹא שָׁלוֹם בְּמִלְחָמָה וְשֶׁלֹּא לָקוּץ כָּל עֵץ מַאֲכָל: צֹאן פְּסָחִים שֶׁלֹּא לִזְבּוֹחַ עַל חָמֵץ: נָא וּבָשֵׁל מְבֻשָּׁל בַּל תֹּאכְלוּ מִמֶּנּוּ: פֶּן יִמְכּוֹר אִישׁ אֶת בִּתּוֹ לְאָמָה · כְּצֵאת הָעֲבָדִים בַּל יוֹצִיאֶנָּה: עַם נָכְרִי לֹא יִמְשׁוֹל לְמָכְרָהּ · אָדוֹן אִם לֹא יְעָדָהּ יַפְדֶּנָּה הָאָב: שָׁמָּה צֵלַע לְנִינוֹ בְּבַיִת · יְכַבֵּד אוֹתָהּ כְּמִשְׁפַּט הַבָּנוֹת: נַפְשׁוֹ אִם תִּתְאַוֶּה לִשָּׂא אִשָּׁה אַחֶרֶת · שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ לֹא יִגְרַע מִמֶּנָּה: מִשְׁלֹשׁ אֵלֶּה אִם יִמְנָעֶנָּה · תֵּצֵא חִנָּם בְּלֹא מַתַּת כֶּסֶף · לֹא לְהִתְחַתֵּן בְּגוֹיֵי הָאֲרָצוֹת וְלֹא לְחָנְנָם וְלֹא לִכְרוֹת בְּרִית עִמָּם · וְנִבְלַת חוֹטֵא נִתְלָה בַּל תָּלִין

beasts doing mischief, whether they gore with their horns, or push with their body, bite, or lay upon, or tread down *with their feet;* and the law *of the slave* if he live a day or two after he hath been beaten; also the freedom of a Canaanitish slave for the loss of his eye, or his tooth. Sufficient support for one confined to his bed, *by him who struck besides* the payment for cure; and when he can walk abroad, to pay his loss of time; the kindling of a fire, and sending *the beast* to feed *in another field;* and he that killeth *another* with guile, or that is found breaking in. He that openeth, or diggeth a pit in a public place is to pay all damage, if any fall therein; he that enticeth a virgin shall endow her; and he that forceth her, must also pay a fine. The commandment not to curse the deaf, judge, or ruler; and not to delay offering the first fruits and liquors. To sound the trumpets *at the offering*, and at the moving of the camps; and he that accuseth falsely is to be punished with a fine. Throughout the land, they shall appoint a prince for every tribe. *To punish* those who swear falsely, or profane *God's* name; also those that lay with a beast, and the woman that lieth down to a beast. If a beast is found astray, return it to thy brother, or *thine* enemy; and if he lives at a distance, it shall remain with you till he enquire for it.

תורה To keep the law, and observe the testimony; and stone the witch with stones. Not to raise a false report, nor to slay the innocent and righteous. Not to wrest *the judgment* of the poor in their cause; nor follow a multitude to do evil. To be holy *as* the children of God, and to proclaim peace in war; and not to destroy the fruit-trees. Not to offer the paschal lamb with leaven; nor to eat of it raw, or sodden at all. If a man sell his daughter for a maid-servant, she shall not go out as the men-servants do. If the master betroth her not to himself, he shall not have power to sell her to a strange people; but the father may redeem her. If he marry her to his son, he shall honour her according to the manner of the *other* daughters *of Israel.* If his soul desireth to take another wife, her food, her raiment, and her marriage rites, shall he not diminish. And if he deprives her of these three, then shall she go out free without money. Not to intermarry with the strangers of the land, nor to shew mercy unto them; neither shall they make a covenant with them. The body of the sinner hung up, is not to remain on the tree all night. To collect the different spices, with the order of mixing them for

עַל עֵץ : כְּנוּס סַמְמָנִים וְסֵדֶר פִּטּוּמִים וְשֶׁמֶן מְמֻלָּח וּקְטוֹרֶת הַסַּמִּים : יְרִיעוֹת וְלֻלָאוֹת קְרָסִים וּקְרָשִׁים · וָוִים וּבְרִיחִים וְעַמּוּדִים וַאֲדָנִים וִיתֵדוֹת לַמִּשְׁכָּן : טוֹהַר מִזְבַּח הַזָּהָב וּמִזְבַּח הַנְּחוֹשֶׁת · וּמִכְבַּר וְכַרְכּוֹב וְסִירוֹתָיו לְדַשְּׁנוֹ : חִנּוּךְ מְנוֹרָה וְנֵרוֹתֶיהָ קָנֶיהָ גְּבִיעֶיהָ כַּפְתּוֹרֶיהָ וּפְרָחֶיהָ · וּמַלְקָחֶיהָ וּמַחְתּוֹתֶיהָ לַעֲשׂוֹת מִכִּכַּר הַזָּהָב : זֶבֶד לֶחֶם הַפָּנִים לַעֲרוֹךְ עַל הַשֻּׁלְחָן · וְקִדּוּשׁ יָדַיִם וְרַגְלַיִם מִן הַכִּיּוֹר : וְקַלְעֵי הֶחָצֵר וּשְׁתֵּי כְתֵפוֹת · בָּתִּים לְבַדִּים וּנְבוּב לוּחוֹת : הֲבָאַת הַבַּדִּים בְּטַבְּעוֹת הָאָרוֹן · מָסָךְ מִכְסֶה לָאוֹהֶל פָּרוֹכֶת וְכַפּוֹרֶת וּשְׁנֵי כְרוּבִים : דַּקָּה וְקִדָּה קָנֶה וְקִנָּמוֹן · מוֹר נָטָף וּשְׁחֵלֶת וְחֶלְבְּנָה לִרְקוֹחַ בְּשָׂמִים · גַּם בְּיוֹם הַשַּׁבָּת שֶׁלֹּא לְבַעֵר אֵשׁ וּלְהַסִּיק עֲצֵי הַמַּעֲרָכָה בַּבֹּקֶר בַּבֹּקֶר : בִּגְדֵי הַקּוֹדֶשׁ לְכָבוֹד וּלְתִפְאֶרֶת · אוּרִים וְתוּמִּים וְאַרְבָּעָה טוּרִים : חזן אֵפוֹד וְחוֹשֶׁן וּמְעִיל וְצִיץ הַזָּהָב וְנֵזֶר הַקּוֹדֶשׁ כְּתוֹנֶת וּמִכְנְסַיִם וּמִצְנֶפֶת וְאַבְנֵט בַּד וּמִגְבָּעוֹת :

אוֹהֶל מוֹעֵד לִנְטוֹתוֹ בְחֶסֶד · לְחַנְּכוֹ בְּאִשִּׁים בְּיוֹם הֲקָמָתוֹ : בְּמַחֲבַת וּבְמַרְחֶשֶׁת בְּחַלּוֹת · וּבִרְקִיקִים בְּסוֹלֶת בְּשֶׁמֶן וּלְבוֹנָה וּבְאַזְכָּרָה · שֶׁלֹּא לְהַקְרִיב לְשֵׁם כָּל שְׂאוֹר וְכָל דְּבַשׁ : גַּם נָשִׂיא וּמָשׁוּחַ עֵדָה וְיָחִיד · אִם יֶחֶטְאוּ בְשׁוֹגֵג בְּקָרְבָּן יֵרָצוּ לַמֶּלֶךְ : דְּבַר שְׁמִיעַת קוֹל אָלָה אוֹ רָאָה אוֹ יָדַע · אִם לוֹ יַגִּיד וְנָשָׂא עֲוֹנוֹ : הוֹרָיַת בֵּית דִּין וּשְׁבוּעַת בִּטּוּי וּפַר הַבָּא עַל כָּל הַמִּצְוֹת · אָשָׁם וַדַּאי וְאָשָׁם תָּלוּי : וְקָרְבַּן אַהֲרֹן וּבָנָיו לַחֲצוֹת בַּבּוֹקֶר וּבָעֶרֶב · מֻרְבֶּכֶת תֻּפִינֵי מִנְחַת כֹּהֵן וְכֹהֶנֶת : זְפַק מֻרְאָה וְנוֹצָה מְלִיקָה וְהַמְצָיָה · וְהֶפְשֵׁט וְנִתּוּחַ בַּבְּהֵמָה וְשִׁסּוּעַ וּבַל הַבְדָּלָה בָּעוֹף : חֵלֶב וּשְׁתֵּי הַכְּלָיוֹת וְיוֹתֶרֶת הַכָּבֵד וְהֶעָצֶה · שְׁחִיטַת

the anointing oil, and the sweet incense. The curtains, loops, tacks, and boards; *with* the hooks, bolts, pillars. sockets, and nails, for the tabernacle. The pure golden altar, the brazen altar, with the grate, compass, and pots, to remove its ashes. The dedication of the candlestick, its lamps, its branches, bowls, knops and flowers; its tongs, and snuff-dishes, *all of which* was to be made of a talent of gold. To arrange the portion of the shewbread on the table, and the priests to sanctify their hands and feet from the laver. The hangings of the court and the two shoulder pieces; the places for the staves, and the hollow boards. To bring the staves into the rings of the ark; *and to make* the hanging and covering for the tabernacle, the vail, and the mercy seat, and the two cherubims. To beat the spice of the incense fine, even cassia, calamus, cinnamon, myrrh, stacte, onycha, and galbanum. Also not to kindle a fire on the sabbath; and to arrange the wood on the altar, and kindle it every morning. The holy garments for honour and glory, the אורים and תומים and the four rows *of precious stones*. The אפוד and the breast-plate; the robe, the golden plate, and the holy crown: the coat, breeches, mitre, linen girdle, and high hats for the priests.

אוהל *To raise* the tabernacle of the congregation, to extend kindness *to Israel;* to dedicate it with burnt-offerings on the day that it was set up; with cakes baked in the pan, and מרחשת with loaves and wafers, *all made* of fine flour mingled with oil, and frankincense, *with the offering of* the memorial; but not to offer to God any leaven or honey. And if the prince, priest, congregation, or any individual, should commit sin ignorantly, they are to be reconciled to the heavenly King by an offering. And who ever heareth the voice of swearing, whether he hath seen or known of it, if he doth not declare it, then shall he bear his iniquity. The decision of the בית דין (judges) and the observance of an oath, and the bull that is brought for *the violation of* all the precepts; the trespass-offering for certain, and the trespass-offering for doubtful sin; the offering of Aaron and his sons, to be divided morning and even, it shall be baked and broken to pieces; *and thus is the offering* of every priest. *To throw away* the crop with its feathers; pinch off its head, and wring out its blood at the side of the altar; to slay and cut in pieces the beast, and to cleave, but not divide the bird. The fat, and the two kidneys, and the caul above the liver; the sheep must be killed on the

צֹאן בְּצָפוֹן וְהַפְרָשַׁת אֵילֵי קוֹדֶשׁ אֵלֶיהָ וַאֲמוּרִים: טֻמְאַת שֶׁרֶץ בְּבֶגֶד אוֹ בְעוֹר אוֹ בְשַׂק אוֹ בְכָל כְּלִי עֵץ · וְאוֹכֶל וּמַשְׁקֶה וְכָל זֶרַע זֵרוּעַ מַעְיָן וּבוֹר תַּנּוּר וְכִירַיִם: נֶגַע בְּבָשָׂר קֹדֶשׁ יִקְדָּשׁ וּמַזֶּה מִדָּמָהּ יְכַבֵּס בְּגָדָיו · שְׁבִירָה בִּכְלִי חֶרֶשׂ מְרִיקָה וּשְׁטִיפָה בִּכְלִי נְחוֹשֶׁת: כָּל הוֹלֵךְ עַל גָּחוֹן וְכָל הוֹלֵךְ עַל אַרְבַּע · חֲגָבִים טְמֵאִים וַחֲגָבִים טְהוֹרִים: לְהַרְחִיץ קֶרֶב וּכְרָעַיִם וּלְהָנִיף חָזֶה וְשׁוֹק הַיָּמִין · וּפָרִים הַנִּשְׂרָפִים וְשָׂעִיר הַמִּשְׁתַּלֵּחַ: מַלְקוּת אַרְבָּעִים כְּדֵי רִשְׁעַת אִישׁ · לְזַכּוֹת אֶת הַזַּכַּאי וּלְחַיֵּב אֶת הַחַיָּב: נַעֲרָה הַמְאֹרָסָה כִּי תֵאָנֵס · בּוֹעֲלָהּ יִסָּקֵל וְהִיא תִנָּקֶה: סֵדֶר עִבּוּרִים · (נ״א עִיבּוּדִים) לְהַעֲנִיק לְעֶבֶד וּלְאָמָה · וְשֶׁלֹּא לְאַמֵּץ לֵב וְשֶׁלֹּא לִקְפּוֹץ יָד מֵעָנִי וָדָל: עִם זָכָר שֶׁלֹּא לִשְׁכַּב · וְכָל שְׁאֵר בָּשָׂר לְהַרְחִיק מִגּוּף: פֶּטֶר חֲמוֹר לִפְדוֹתוֹ בְשֶׂה · וְהַעֲבָרַת שׁוֹפָר בְּרֹאשׁ הַשָּׁנָה · וְעִנּוּי נֶפֶשׁ בְּיוֹם הַכִּפּוּרִים: צֵאת עֶבֶד עִבְרִי בַּשָּׁנָה הַשְּׁבִיעִית · אִם יֶאֱהַב אֲדוֹנוֹ יִהְיֶה לוֹ עֶבֶד עוֹלָם עַד שְׁנַת הַיּוֹבֵל: קִדּוּשׁ שְׁנַת הַחֲמִשִּׁים בְּיוֹבֵל · לָשׁוּב לַאֲחֻזָּה וּלְמִשְׁפָּחָה וְלָתֵת גְּאֻלָּה לָאָרֶץ · וְשֶׁלֹּא תִמָּכֵר לִצְמִיתוּת: רֵאשִׁית דָּגָן תִּירוֹשׁ וְיִצְהָר · עֶשְׂרִים וְאַרְבַּע מַתְּנוֹת כְּהֻנָּה · שׁוֹחֵט וּמַעֲלֶה בַּחוּץ לְחַיְּבוֹ כָּרֵת · חֹק עוֹלָם שֶׁלֹּא לִזְבּוֹחַ לַשְּׂעִירִים: חוּץ תָּעוּב וּבֶן נֵכָר שֶׁלֹּא לֶאֱכוֹל בַּפֶּסַח · כֹּהֲנִים בְּמוּמִים לִפְסוֹל וּלְוִיִּם בַּשָּׁנִים:

תְּשַׂמַּח לֵוִי בְּיוֹם שִׂמְחָתֶךָ וּבַל תּוֹנוּ אִישׁ אֶת עֲמִיתוֹ · וְגֵר וְיָתוֹם וְאַלְמָנָה: שֵׁם מֶלֶךְ לְיַחֵד שַׁחֲרִית וְעַרְבִית · בְּבָתֵּי הַחֲצֵרִים

north, and to separate from the holy rams, the tails and the members. *To observe* the pollution of a reptile in touching a garment, or *that which is made of* skin, or a sack, or wooden utensil; and meat, and drink, and all sowing seed, a fountain, or pit, an oven, or ranges for pots. *Whosoever* touches the holy flesh, shall be holy; and he who sprinkleth the blood of the *red heifer,* shall wash his clothes *If the flesh of the offering be boiled in* an earthen vessel, it must be broken; if in copper it must be scoured and rinsed. Whatsoever crawleth upon the belly, and whatsoever goeth upon all four; unclean frogs, and clean frogs. To wash the inward part and the legs of the offering, and to wave the breast and the right shoulder; and the bulls that were to be burnt, and the scape goat. To inflict the forty stripes, according to the iniquity of the man; to clear the innocent, and condemn the guilty. He who committeth a rape on the body of a betrothed damsel, shall be stoned; but she is guiltless. To observe the order of the intercalations; to load plentifully the man and maid-servant when sent free: not to harden the heart, nor shut the hand to the poor and needy. Not to lay with mankind *as with a woman;* and not to approach to any that are near of kin. The firstling of an ass is to be redeemed with a lamb: the cornet is to be sounded on the new year, and the soul is to be afflicted on the day of Atonement. The Hebrew servant is to go free in the seventh year; but if he loves his master, he shall be his servant for ever; even unto the year of the jubilee. The fiftieth year is to be hallowed, being the jubilee, for all to return to their inheritance, and to their family; and to give redemption to the land, that it be not sold for ever. To give the first of the corn, wine, and oil, and the remaining four and twenty gifts of the priesthood. He who killeth and offereth without the tabernacle, is obnoxious to excision: it is an everlasting statute not to sacrifice to the devils; an uncircumcised, and an apostate, shall not eat of the passover; the priests are rendered profane by blemishes, and the Levites by age.

תשמח Cause the Levites to rejoice on the day of thy joy; ye shall not oppress one another, nor the stranger, the fatherless, and the widow. To proclaim the unity of the name of the *Eternal* King morning and evening: the law concerning

וּבָתֵּי עָרֵי חוֹמָה : רוֹאֶה עִוֵּר וּמַשְׁגֵּהוּ בַּדֶּרֶךְ · תַּשִּׂיגֵהוּ קְלָלָה
הַכְּתוּבָה בַּסֵּפֶר : קוֹלֵעַ וּמַכֶּה רֵעֵהוּ בַּסֵּתֶר · שׁוֹפֵךְ דַּם הָאָדָם
בָּאָדָם דָּמוֹ יִשָּׁפֵךְ : צִוּוּי עַל הַפֵּרוּס שָׂרוּעַ וְקָלוּט · וּמָעוּךְ וְכָתוּת
וְנָתוּק וְכָרוּת · וְשֶׁלֹּא לַעֲבוֹד בִּבְכוֹר שׁוֹר וְשֶׁלֹּא לָגוֹז בְּכוֹר
צֹאן : פִּנּוּי מַעֲשֵׂר רִאשׁוֹן מִתּוֹךְ הַבַּיִת · וּמַעֲשֵׂר שֵׁנִי מִן הָאוֹצָר :
עַל אֲזֵנֶיךָ לְתַקֵּן יָתֵד · לַחְפּוֹר וּלְכַסּוֹת צֵאת מַאֲכָלֶיךָ : סְפִיחֵי
שְׁבִיעִית וּפֶרֶט כֶּרֶם וָזַיִת · לְשָׂכִיר וּלְתוֹשָׁב וְיִתְרָם לְחַיָּה : נֶצַח
תִּשְׁבּוֹת בְּהֶמְתְּךָ בְּיוֹם מְנוּחָתֶךָ · וְגֵר וְעֶבֶד וְאָמָה כָּמוֹךָ יָנוּחוּ :
מִזְבַּח אֲדָמָה לִבְנוֹת בָּאֲבָנִים שְׁלֵמוֹת · וְלָחוֹק עֲלֵיהֶם דַּת בָּאֵר
הֵיטֵב : לָתֵת לַלְוִיִּם מְנַת חֵלֶק בָּאָרֶץ · כִּי בְּיִשְׂרָאֵל לֹא יִנְחֲלוּ
נַחֲלָה : כִּי יִרְבֶּה הַדֶּרֶךְ לָשֵׂאת מַעֲשֵׂר שֵׁנִי יִפְדֵּהוּ בַכֶּסֶף וְיַעֲלֵהוּ
לְהַר הַקּוֹדֶשׁ · יִתֵּן הַכֶּסֶף בְּכָל אַוַּת נַפְשׁוֹ · בַּבָּקָר וּבַצֹּאן וּבַיַּיִן
וּבַשֵּׁכָר : טֶרֶף עִשּׂוּר תְּבוּאָה בַּשָּׁנָה הַשְּׁלִישִׁית · לְהוֹצִיא
וּלְהַנִּיחַ בִּשְׁעָרֶיךָ לְהַשְׂבִּיעַ דַּלִּים : חַלּוֹת פְּנֵי אֵל בְּשִׁבְעַת יְמֵי
הֶחָג · בִּפְרִי עֵץ הָדָר וּבִקְלוּס עַרְבֵי נָחַל : זִמְרָה יְהַלֵּל לָתֵת
בַּהֲדַס · וְרוֹב הוֹרָיוֹת · בְּכַפּוֹת תְּמָרִים : וְיָמִים שְׁמֹנָה עָשָׂר
וְלַיְלָה אֶחָד לִגְמוֹר בָּהֶם אֶת הַהַלֵּל · וּבַגּוֹלָה עֶשְׂרִים וְאֶחָד יוֹם
וּשְׁתֵּי לֵילוֹת · וְנֵר חֲנֻכָּה בְּעִתָּהּ בַּל תַּשְׁבִּית מֵאָהֳלֶיךָ · בְּרָכָה
וְהוֹדָאָה עַל הַמָּזוֹן בְּאָכְלְךָ וּבְשָׂבְעֶךָ · הַמְלִיכֵהוּ עָלֶיךָ בְּיוֹם
הַזִּכָּרוֹן · אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם · וְהַצְנֵעַ לֶכֶת עִם אֱלֹהֶיךָ ·
הוֹדַע וְלֹא הוֹדַע וּשְׂעִירֵי עֲבוֹדָה זָרָה וּשְׂעִירֵי רְגָלִים וּשְׂעִירֵי
רָאשֵׁי חֳדָשִׁים · וּשְׂעִירֵי יוֹם הַכִּפּוּרִים : דַּת הַמְּלֻאִים וּפְסוּלֵי

houses in villages, and houses in walled cities. He who sees the blind, and causes him to err in his way, shall be overtaken by the curse that is written in the book. He who casteth a stone, or smiteth his fellow secretly, he that sheddeth man's blood, by man his blood shall be shed. The precepts concerning castration, or a beast that hath any thing superfluous, or contracted; or that which is bruised, or crushed, or broken, or cut: and not to work the firstling of the ox, nor shear the firstling of the sheep. To remove the first tithe from the house, and the second tithe from the store-house. To have a paddle besides the armour, to dig and cover that which procedeth from thy food. That which groweth of itself in the seventh year, and the single berries of the vineyard and the olive trees, shall be for the hired servant, and the sojourner. and the remainder for the beasts of the field. Thy cattle shall ever rest on the day of thy rest; the stranger also, and the man and maid servant shall rest like thee. To build an altar of earth, or of whole stones, and to write on them the *words of the* law plainly. To give the Levites a certain portion of the land; because they are not to inherit an inheritance among Israel. If the way is too far to carry the second tithe, then he shall redeem it with money, and carry up his money to the holy city; which money may be bestowed in whatsoever the soul desireth, for oxen, or for sheep, or for wine, or for strong drink. The food of the tithe of corn in the third year, is to be brought out, and laid in the gates, to satisfy the poor. To pray to God on the seven days of the feast, with the fruit of the goodly tree, and praise him with the willows of the brook; to utter song and praise with the myrtle, and abundant thanksgiving with the palm-branches. The הלל (praise) is to be completed in eighteen days and one night; but during the captivity, twenty-one days and two nights: exclude not the lights of the dedication from thy house in its due season; also to bless the Lord, and give thanks for the food, when thou hast eaten and art satisfied. Proclaim his kingdom on the day of memorial; love peace, and pursue peace, and walk modestly with the Lord thy God. A certain *trespass-offering,* or an uncertain one; the kids of idol worship, the kids of the festivals, the kids of the new moons, and the goats for the day of Atonement. The right of the consecrations. and the holy things that become profane; not to plow with an ox and an ass together. *He that killeth an animal must* not linger, nor strike, nor hide *the knife between the signs,* nor cut too

הַמּוּקְדָשִׁים · וְשֶׁלֹּא לַחֲרוֹשׁ בְּשׁוֹר וּבַחֲמוֹר יַחְדָּו : שְׁהִיָּיה דְּרָסָה חֲלָדָה הַגְרָמָה וְעִקּוּר : גַּם תְּרוּמַת בָּצֵק לָתֵת לַכֹּהֵן · הַפִּגּוּל וְהַלָּן וְהַנּוֹתָר וְהַיּוֹצֵא וְהַטָּמֵא וְהַנִּשְׁחָט חוּץ לִזְמַנּוֹ · וְחוּץ לִמְקוֹמוֹ · נֶזֶק וַחֲצִי נֶזֶק · וְעֶשְׂרִים גֵּרָה · וּכְשֶׁקִּבְּלוּ פְּסוּלִין וְזָרְקוּ אֶת דָּמָן · הַנִּתָּנִין לְמַעְלָה שֶׁנְּתָנָן לְמַטָּה · וְהַנִּתָּנִין לְמַטָּה שֶׁנְּתָנָן לְמַעְלָה · הַנִּתָּנִין בִּפְנִים · שֶׁנְּתָנָן בַּחוּץ וְהַנִּתָּנִין בַּחוּץ שֶׁנְּתָנָן בִּפְנִים · וְהַפֶּסַח וְהַחַטָּאת וְהָאָשָׁם שֶׁשְּׁחָטָן שֶׁלֹּא לִשְׁמָן · אִם עָלוּ לֹא יֵרֵדוּ : בְּבִיאָה וּבְכֶסֶף וּבִשְׁטָר לִקְנוֹת בָּהֶן אֶת הָאִשָּׁה · שְׂדֵה אֲחוּזָה וּשְׂדֵה מִקְנָה · רְשׁוּמוֹת קְמוּצוֹת פְּתוּחוֹת וּסְתוּמוֹת נוֹטָרִיקוֹן קַלּוֹת וַחֲמוּרוֹת : אַזְכָּרַת מִקְרָא מְגִילָה נַעֲצֶרֶת וְיוֹם טְבוֹחַ · רְאִיָּה חֲגִיגָה וְשִׂמְחָה וְהַקְהֵל וְתִקּוּן גָּדוֹל :

אָז שֵׁשׁ מֵאוֹת וּשְׁלֹשׁ עֶשְׂרֵי מִצְוֹת · פֵּירוּשׁ עוֹנְשָׁן וּמַתַּן שְׂכָרָן · אֲמָרוֹת טְהוֹרוֹת מְזֻקָּקוֹת · שִׁבְעָתַיִם צְרוּפוֹת כְּכֶסֶף וּבְחוּנוֹת כְּזָהָב :

אֲהוּבִים שְׁמָרוּם · עֲמוּסִים חֲקָרוּם · בְּכָל לֵב נְצָרוּם · בְּחָכְמָה דְרָשׁוּם : אֶת אֵלֶּה תִּזְכֹּר לָנוּ אֱלוֹהַּ מָעֻזֵּנוּ · וְתִרְצֶה לָנוּ וּתְמַלֵּא מִשְׁאֲלוֹתֵינוּ :

עֶלְיוֹנִים שָׂשׂוּ וְתַחְתּוֹנִים עָלְזוּ · בְּקַבָּלַת תּוֹרָה הַכְּתוּבָה מִסִּינַי (נ"א בקבלת כלה כתובת חתן) · תּוֹאַר כַּלָּה מְאֹד נִתְעַלָּה · בְּקַבָּלַת יוֹם זֶה עֲשֶׂרֶת הַדְּבָרִים :

high in the artery of the throat, nor tear it. Also to give the heave-offering of the dough to the priest: that sacrifice which is become an abomination, or that which remaineth of it over night, or is left or carried without the walls of Jerusalem, or become unclean, or killed contrary to the true time, or without the proper place. Concerning damage, or part of damage, and the twenty gerahs *that the shekel is to contain*; if those priests that are profane, receive the blood: or that which should be sprinkled above, was sprinkled beneath; or that which should be sprinkled beneath, was sprinkled above; what ought to have been sprinkled within the vail, was sprinkled without; and that which ought to have been sprinkled without, was sprinkled within; and the passover, the sin offering and the trespass-offering, which were killed, without being expressly named, if they were already brought upon the altar they shall not be taken down again. A wife is purchased by coition, or with money, or by a written contract: *the precept* of the field of inheritance, and the purchased field. *Those precepts* that are distinctly noted, and those that are but hinted at; the chapters that are open, and those that are closed; to be able to adduce any inference from minor to major. To remember to read the מגילה (the book of Esther), *to keep* the feast of Pentecost, and the day after; to bring the offering of appearance, and of the festival, and to rejoice thereon; to assemble the people, and to make the great preparation.

אז *Reader.* When he *gave* the six hundred and thirteen precepts, he explained the punishment for the violation of them, and the reward for the due observance of them. *They are all* pure words, as silver refined seven times, and tried as gold.

אהובים *Therefore,* ye beloved, observe them; ye who have been borne from the womb (Israel), investigate them; with all your heart preserve them, and with wisdom comment upon them. Then shall the God of strength remember the merit of these things to us, accept us favourably, and grant our requests. The angels rejoiced, and the inhabitants of the earth were glad, when *Israel* received the law written from Sinai, *and appeared* with the countenance of a bride, highly exalted on this day that they received the ten commandments.

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם · וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ · וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם · בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן · וּתְהִי לְרָצוֹן תָּמִיד · עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃

וְתֶעֱרַב לְפָנֶיךָ עֲתִירָתֵנוּ כְּעוֹלָה וּכְקָרְבָּן · אָנָּא רַחוּם · בְּרַחֲמֶיךָ הָרַבִּים הָשֵׁב שְׁכִינָתְךָ לְצִיּוֹן עִירֶךָ · וְסֵדֶר הָעֲבוֹדָה לִירוּשָׁלָיִם׃ וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים · וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת · בָּרוּךְ אַתָּה יְיָ · שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבוֹד׃

Bow and say,

מוֹדִים אֲנַחְנוּ לָךְ · שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד · צוּר חַיֵּינוּ · מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר · נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ · עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ · וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ · וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ · שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם · הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ · וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ · מֵעוֹלָם קִוִּינוּ לָךְ׃

מודים דרבנן׃

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · אֱלֹהֵי כָל בָּשָׂר · יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ · עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ כֵּן תְּחַיֵּינוּ וּתְקַיְּמֵנוּ · וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ · לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ · וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם · עַל שֶׁאָנוּ מוֹדִים לָךְ · בָּרוּךְ אֵל הַהוֹדָאוֹת׃

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃

רצה O Lord, our God! let thy people Israel, and their prayers be acceptable to thee. Restore the service to the oracle of thine house; so that the burnt-offerings of Israel, and their prayers, may be speedily accepted by thee with love and favour; and the worship of thy people Israel be ever pleasing unto thee.

ותערב And may our prayers be pleasant in thy presence, as the burnt-offering and sacrifice; we beseech thee, O thou most merciful, through thine abundant mercy, to cause thy glory to return to Zion, thy city, and the order of the service of offerings to Jerusalem; O that our eyes may behold thy return to Zion with mercy; and there we will serve thee in reverence, as in ancient days, and in former years. Blessed art thou, O Eternal! for thee alone, will we serve with reverence.

מודים We adore thee, for thou art the Lord our God, and the God of our ancestors, for evermore. Thou art the Rock of our life, and the Shield of our salvation; in all generations will we render thanks unto thee, and declare thy praise for our life, which is delivered into thine hand, and for our souls which are deposited with thee, and for thy miracles which we daily experience, and for thy wonders and thy kindness, which are at all times exercised towards us, at morn, noon, and even. Thou art good, for thy compassion never faileth; thou alone art merciful, for thy kindness never ceaseth; we for evermore put our trust in thee.

מודים דרבנן

We adore thee, for thou art the Eternal! thou art our God and the God of our ancestors! the God of all flesh, who formed us, and formed the world in the beginning. Blessings and thanksgivings be ascribed to thy great and holy name, for having preserved us alive, and supported us. Thus we beseech thee to grant us life in future; assemble our captives in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart. Most praised and blessed God! we adore thee.

ועל כלם And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה׃ בָּרוּךְ אַתָּה יְיָ׃ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ בַּבְּרָכָה׃ הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה׃ הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ׃ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו (כֹּהֲנִים) עַם קְדוֹשֶׁיךָ כָּאָמוּר׃

On Sabbath when the "Blessing of the Cohanim" is omitted, say the following:—

[יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ׃ יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃]

ברכת כהנים׃

The Cohanim say the following:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם׃ אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשַּׁת אַהֲרֹן וְצִוָּנוּ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה׃

While the Cohanim chaunt the First Word of each verse, the Congregation say the following Verses:—

יְבָרֶכְךָ יְבָרֶכְךָ יְיָ מִצִּיּוֹן׃ עוֹשֵׂה שָׁמַיִם וָאָרֶץ׃

יְיָ יְיָ אֲדוֹנֵנוּ׃ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ׃

וְיִשְׁמְרֶךָ שָׁמְרֵנִי אֵל׃ כִּי חָסִיתִי בָךְ׃

While the Cohanim chaunt וישמרך the Congregation say רבונו של עולם.

רִבּוֹנוֹ שֶׁל עוֹלָם׃ אֲנִי שֶׁלָּךְ וַחֲלוֹמוֹתַי שֶׁלָּךְ׃ חֲלוֹם חָלַמְתִּי׃ וְאֵינִי יוֹדֵעַ מַה הוּא׃ יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי׃ שֶׁיִּהְיוּ כָּל חֲלוֹמוֹתַי עָלַי וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה׃ בֵּין שֶׁחָלַמְתִּי עַל עַצְמִי וּבֵין שֶׁחָלַמְתִּי עַל אֲחֵרִים׃ וּבֵין שֶׁחָלְמוּ אֲחֵרִים עָלַי׃ אִם טוֹבִים אִם חַזְּקֵם וְאַמְּצֵם וְיִתְקַיְּמוּ בִי וּבָהֶם כַּחֲלוֹמוֹתָיו שֶׁל יוֹסֵף הַצַּדִּיק׃ וְאִם צְרִיכִים רְפוּאָה׃ רְפָאֵם כְּחִזְקִיָּהוּ מֶלֶךְ

וכל החיים And all the living shall ever give thanks unto thee, and in truth praise thy name, God of our salvation, and our help for ever. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

אלהינו ואלהי Our God, and the God of our ancestors, bless us with that threefold blessing mentioned in the law, written by the hands of thy servant Moses, and pronounced by Aaron, and his sons, the priests, on thy sanctified people, as expressed.

[יברכך The Lord bless and preserve thee! the Lord let his countenance shine upon thee, and be gracious unto thee! the Lord turn his countenance towards thee, and give thee peace.]

BLESSING OF THE COHANIM.

ברוך אתה Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with the sanctity of Aaron, and commanded us to bless thy people Israel in love.

יברכך May he bless thee. *Cong.* May the Lord who made heaven and earth, bless you from Zion

יי The Lord. *Cong.* O Lord, our Lord, how excellent is thy name in all the earth.

וישמרך And preserve thee. *Cong.* Guard me O God! for I put my trust in thee.

רבונו של עולם Sovereign of the universe! I am thine, and my dreams are thine; I have dreamt a dream, but know not what it portends. May it be acceptable in thy presence, O Lord, my God! and the God of my fathers, that all my dreams concerning myself, and concerning all Israel, may be for good: whether I have dreamt concerning myself, or whether I have dreamt concerning others; or whether others have dreamt concerning me; if they be good, strengthen and fortify them, that they may be accomplished in me, as were the dreams of the righteous Joseph; and if they require cure, heal them, as thou didst Hezekiah, king of Judah, from his sickness—Miriam, the prophetess, from her leprosy—and as Naaman, from his leprosy;—as the bitter waters of Marah, by the hands

יְהוּדָה מֵחָלְיוֹ · וּכְמִרְיָם הַנְּבִיאָה מִצָּרַעְתָּהּ וּכְנַעֲמָן מִצָּרַעְתּוֹ וּכְמֵי מָרָה עַל יְדֵי מֹשֶׁה רַבֵּינוּ · וּכְמֵי יְרִיחוֹ עַל יְדֵי אֱלִישָׁע · וּכְשֵׁם שֶׁהָפַכְתָּ אֶת קִלְלַת בִּלְעָם הָרָשָׁע מִקְּלָלָה לִבְרָכָה כֵּן תַּהֲפוֹךְ כָּל חֲלוֹמוֹתַי עָלַי וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה וְתִשְׁמְרֵנִי וְתִרְצֵנִי וּתְחַיֵּנִי: אָמֵן:

יָאֵר אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ · יָאֵר פָּנָיו אִתָּנוּ סֶלָה:

יְיָ יְיָ אֵל רַחוּם וְחַנּוּן · אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת:

פָּנָיו פְּנֵה אֵלַי וְחָנֵּנִי · כִּי יָחִיד וְעָנִי אָנִי

אֵלֶיךָ אֵלֶיךָ יְיָ נַפְשִׁי אֶשָּׂא:

וִיחֻנֶּךָּ הִנֵּה כְעֵינֵי עֲבָדִים אֶל יַד אֲדוֹנֵיהֶם כְּעֵינֵי שִׁפְחָה אֶל יַד גְּבִרְתָּהּ כֵּן עֵינֵינוּ אֶל יְיָ אֱלֹהֵינוּ עַד שֶׁיְּחָנֵּנוּ:

(The Congregation then say רבונו של עולם.)

יִשָּׂא יִשָּׂא בְרָכָה מֵאֵת יְיָ · וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ · וּמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

יְיָ יְיָ חָנֵּנוּ לְךָ קִוִּינוּ · הֱיֵה זְרוֹעָם לַבְּקָרִים · אַף יְשׁוּעָתֵנוּ בְּעֵת צָרָה:

פָּנָיו יְיָ אַל תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי · בְּיוֹם צַר לִי הַטֵּה אֵלַי אָזְנֶךָ:

אֵלֶיךָ אֵלֶיךָ נָשָׂאתִי אֶת עֵינַי הַיֹּשְׁבִי בַּשָּׁמָיִם:

וְיָשֵׂם וְשָׂמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם:

לְךָ לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד · כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר יְיָ וּרְפָאתִיו:

While the Cohanim chaunt שלום the Congregation say from יהי רצון to אמן סלה.

of our legislator Moses—and those of Jericho, by the hands of Elisha. And as thou wast pleased to turn the curse of Balaam, the son of Beor, to a blessing, be pleased to convert all my dreams concerning me, and all Israel, to a good end. O guard me, let me be acceptable to thee, and grant me life. Amen.

יאר Make shine. *Cong.* May God be gracious unto us, and bless us, and cause his face to shine upon us for ever.

יי The Lord. *Cong.* The Lord, the Lord God! merciful and gracious; long-suffering, and abundant in beneficence and truth.

פניו His face. *Cong.* Turn thou unto me, and be gracious unto me, for I am solitary and afflicted.

אליך Unto thee. *Cong.* Unto thee, O Lord! do I lift up my soul.

ויחנך And be gracious unto thee. *Cong.* Behold. as the eyes of servants look unto the hand of their masters; and the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until he be gracious unto us. (Say רבונו של עולם).

ישא May he lift up. *Cong.* He shall receive a blessing from the Lord, and righteousness from the God of his salvation; and find grace and good understanding in the sight of God and man.

יי The Lord. *Cong.* O Lord, have mercy on us; we have trusted in thee; be thou our strength every morning; even our salvation in time of distress.

פניו His face. *Cong.* O Lord! hide not thy face from me; in the day of my trouble, incline thine ear unto me.

אליך Unto thee. *Cong.* Unto thee do I lift up mine eyes, O thou who dwellest in heaven.

וישם And give. *Cong.* And they shall put my name upon the children of Israel, and I will bless them.

לך thee. *Cong.* Thine, O Lord! is the greatness, power, glory, victory, and majesty; for all that is in the heaven and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as Supreme above all.

שלום Peace. *Cong.* Peace to him that is afar off, and to him that is near, saith the Lord; and I will heal him.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי · שֶׁתַּעֲשֶׂה לְמַעַן קְדֻשַּׁת חֲסָדֶיךָ וְגוֹדֶל רַחֲמֶיךָ הַפְּשׁוּטִים וּלְמַעַן טַהֲרַת שִׁמְךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא בֶּן עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת הַיּוֹצֵא מִפְּסוּקִים שֶׁל בִּרְכַּת כֹּהֲנִים · (ויהרהר השמות אלו במחשבתו · ואל יוציאם מפיו) אנקת״ם פסת״ם פספסי״ם דיונסי״ם הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו עַם קְדוֹשֶׁיךָ שֶׁתִּהְיֶה קָרוֹב לִי בְּקָרְאִי לָךְ וְתִשְׁמַע תְּפִלָּתִי וְנַאֲקָתִי תָּמִיד כְּשֵׁם שֶׁשָּׁמַעְתָּ אֶנְקַת יַעֲקֹב תְּמִימֶךָ הַנִּקְרָא אִישׁ תָּם · וְתִתֵּן לִי וּלְכָל נַפְשׁוֹת בֵּיתִי מְזוֹנוֹתֵינוּ וּפַרְנָסָתֵנוּ בְּרֵיוַח וְלֹא בְצִמְצוּם בְּהֶתֵּר וְלֹא בְאִסּוּר בְּנַחַת וְלֹא בְצַעַר מִתַּחַת יָדְךָ הָרְחָבָה כְּשֵׁם שֶׁנָּתַתָּ פִּסַּת לֶחֶם לֶאֱכוֹל וּבֶגֶד לִלְבּוֹשׁ לְיַעֲקֹב אָבִינוּ הַנִּקְרָא אִישׁ תָּם · וְתִתְּנֵנוּ לְאַהֲבָה לְחֵן וּלְחֶסֶד בְּעֵינֶיךָ וּבְעֵינֵי כָל רוֹאֵינוּ · וְיִהְיוּ דְבָרַי נִשְׁמָעִין לַעֲבוֹדָתֶךָ כְּשֵׁם שֶׁנָּתַתָּ אֶת יוֹסֵף צַדִּיקֶךָ בְּשָׁעָה שֶׁהִלְבִּישׁוֹ אָבִיו כְּתוֹנֶת פַּסִּים לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל רוֹאָיו · וְתַעֲשֶׂה עִמִּי נִפְלָאוֹת וְנִסִּים וּלְטוֹבָה אוֹת · וְתַצְלִיחֵנִי בִּדְרָכַי · וְתֵן בְּלִבִּי בִּינָה לְהָבִין וּלְהַשְׂכִּיל וּלְקַיֵּם אֶת כָּל דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ וְסוֹדוֹתֶיךָ · וְתַצִּילֵנִי מִשְּׁגִיאוֹת וּתְטַהֵר רַעְיוֹנַי וְלִבִּי לַעֲבוֹדָתֶךָ · וְתַאֲרִיךְ יָמַי (וִימֵי אִשְׁתִּי וּבָנַי וּבְנוֹתַי) בְּטוֹב וּבִנְעִימוֹת בְּרוֹב עוֹז וְשָׁלוֹם · אָמֵן סֶלָה:

When the Cohanim have finished chaunting שלום the Congregation answer אמן.

אַדִּיר בַּמָּרוֹם שׁוֹכֵן בִּגְבוּרָה · אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם · יְהִי רָצוֹן שֶׁתָּשִׂים עָלֵינוּ וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל · חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ · בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ · כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ · תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ: בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם ·

יהי רצון May it be acceptable in thy presence, O Lord, my God! and the God of my fathers, to grant my request for the sake of thy holy kindness, and wide-extended mercy; and for the sake of thy great, mighty, and tremendous name, solemnly pronounced by Aaron, and his sons, on thy sanctified people, that thou wilt be near unto me when I call, hear my prayer and supplication continually, as thou didst hear the prayer of Jacob, who was perfect in belief of thee; and was therefore called the perfect man; and grant food and sustenance for me, and all my household, liberally, and not sparingly, lawfully, and not illegally, in tranquility, and not in trouble, from thy bountiful hand, as thou didst give bread for food, and raiment for clothing to our father Jacob, who was called the perfect man; and grant us love, grace, and mercy in thy sight, and in the sight of all those that behold us; and may my words be obedient to thy service; as thou didst appoint the righteous Joseph, when his father invested him with the coat of many colours, to grace, favour, and mercy, in thy sight, and in the sight of all those who behold him; and perform wonders and miracles for me, for a good sign, and prosper all my ways, and give me a heart to understand, fully comprehend, and perform all the words and mysteries of thy law, and deliver from errors, and purify the imaginations of my heart, and lengthen my days, and those of my wife and children, that we may enjoy goodness and pleasantness, and abundant strength and peace. Amen. Selah.

אדיר במרום O thou who art mighty in the highest heavens, and dwellest in power: thou art peace and thy name is peace, mayest thou be pleased to grant peace, unto us, and all thy people the house of Israel, with life, blessing, and the preservation of peace.

שים שלום O grant peace, happiness, and blessing, grace, favour, and mercy, unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace, and may it please thee to bless thy people Israel at all times with thy peace. Blessed art thou, O Lord! who blesseth his people Israel with peace.

וְעַתָּה יִגְדַּל נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃ זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה׃

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא׃ בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ׃ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל׃ בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן׃

קהל אָמֵן יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃ יִתְבָּרַךְ שְׁמוֹ וְיִתְעַלֶּה זִכְרוֹ לָעַד וּלְנֵצַח נְצָחִים׃

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא׃ לְעֵילָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא׃ תֻּשְׁבְּחָתָא וְנֶחָמָתָא׃ דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן׃

קהל קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ׃

תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן׃

קהל יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם׃

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

קהל עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃ הוּא יַעֲשֶׂה שָׁלוֹם׃ עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל׃ וְאִמְרוּ אָמֵן׃

אֵין כֵּאלֹהֵינוּ׃ אֵין כַּאדוֹנֵינוּ׃ אֵין כְּמַלְכֵּנוּ׃ אֵין כְּמוֹשִׁיעֵנוּ׃ מִי כֵאלֹהֵינוּ׃ מִי כַאדוֹנֵינוּ׃ מִי כְמַלְכֵּנוּ׃ מִי כְמוֹשִׁיעֵנוּ׃ נוֹדֶה לֵאלֹהֵינוּ׃ נוֹדֶה לַאדוֹנֵינוּ׃ נוֹדֶה לְמַלְכֵּנוּ׃ נוֹדֶה לְמוֹשִׁיעֵנוּ׃ בָּרוּךְ אֱלֹהֵינוּ׃ בָּרוּךְ אֲדוֹנֵינוּ׃ בָּרוּךְ מַלְכֵּנוּ׃ בָּרוּךְ מוֹשִׁיעֵנוּ׃ אַתָּה הוּא אֱלֹהֵינוּ׃ אַתָּה הוּא אֲדוֹנֵינוּ׃ אַתָּה הוּא מַלְכֵּנוּ׃ אַתָּה הוּא מוֹשִׁיעֵנוּ׃ אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ׃ אֶת קְטֹרֶת הַסַּמִּים׃

ועתה O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies, and thy loving kindness, for they have been of old.

יתגדל May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our life-time, and in our days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

אמן Amen. May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed always, and for ever.

יתברך May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is he, far exceeding all blessings, hymns, praises and beatitudes, that are repeated throughout the world; and say ye, Amen.

קבל *Cong.* May our prayers be accepted with mercy and kindness.

תתקבל May the prayers and supplications of the whole house of Israel, be accepted in the presence of their Father, who is in heaven; and say ye, Amen.

יהי שם *Cong.* Blessed be the name of the Lord, from henceforth and for evermore.

יהא שלמא May the fulness of peace from heaven, *with* life, be *granted* unto us, and all Israel; and say ye, Amen.

עזרי *Cong.* My help *is* from the Lord, who made heaven and earth.

עשה שלום May he who maketh peace in his high heavens, bestow peace on us, and all Israel; and say ye, Amen.

אין כאלהינו *There is* none like our God; *there is* none like our Lord; *there is* none like our King! *there is* none like our Saviour. Who *is* like our God? Who *is* like our Lord? Who *is* like our King? Who *is* like our Saviour? We will give thanks unto our God; we will give thanks unto our Lord; we will give thanks unto our King; we will give thanks unto our Saviour. Blessed *be* our God; blessed *be* our Lord: blessed *be* our King; blessed *be* our Saviour. Thou art our God! Thou art our Lord! Thou art our King! Thou art our Saviour! Thou art he before whom our ancestors burnt incense.

פִּטּוּם הַקְּטוֹרֶת · הַצֳּרִי · וְהַצִּפֹּרֶן · וְהַחֶלְבְּנָה · וְהַלְּבוֹנָה מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה : מוֹר וּקְצִיעָה · שִׁבֹּלֶת נֵרְדְּ · וְכַרְכֹּם · מִשְׁקַל שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה : הַקּוֹשְׁטְ שְׁנֵים עָשָׂר · וְקִלּוּפָה שְׁלֹשָׁה · וְקִנָּמוֹן תִּשְׁעָה · בֹּרִית כַּרְשִׁינָה תִּשְׁעָה קַבִּין : יֵין קַפְרִיסִין · סְאִין תְּלָתָא · וְקַבִּין תְּלָתָא · וְאִם אֵין לוֹ יֵין קַפְרִיסִין מֵבִיא חֲמַר חִוַּרְיָן עַתִּיק : מֶלַח סְדוֹמִית רוֹבַע הַקָּב · מַעֲלֶה עָשָׁן כָּל שֶׁהוּא : רַבִּי נָתָן אוֹמֵר · אַף כִּפַּת הַיַּרְדֵּן כָּל שֶׁהוּא · וְאִם נָתַן בָּהּ דְּבַשׁ · פְּסָלָהּ : אִם חִסַּר אַחַת מִכָּל סַמָּנֶיהָ · חַיָּב מִיתָה : רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר · הַצֳּרִי אֵינוֹ אֶלָּא שְׂרָף · הַנּוֹטֵף מֵעֲצֵי הַקְּטָף : בֹּרִית כַּרְשִׁינָה שֶׁשָּׁפִין בָּהּ אֶת הַצִּפּוֹרֶן · כְּדֵי שֶׁתְּהֵא נָאָה : יֵין קַפְרִיסִין שֶׁשּׁוֹרִין בּוֹ אֶת הַצִּפּוֹרֶן · כְּדֵי שֶׁתְּהֵא עַזָּה : וַהֲלֹא מֵי רַגְלַיִם יָפִין לָהּ · אֶלָּא שֶׁאֵין מַכְנִיסִין מֵי רַגְלַיִם בָּעֲזָרָה · מִפְּנֵי הַכָּבוֹד :

הַשִּׁיר שֶׁהַלְוִיִּם הָיוּ אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ : בַּיּוֹם הָרִאשׁוֹן הָיוּ אוֹמְרִים · לַיָי הָאָרֶץ וּמְלוֹאָהּ · תֵּבֵל וְיֹשְׁבֵי בָהּ : בַּשֵּׁנִי הָיוּ אוֹמְרִים · גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד · בְּעִיר אֱלֹהֵינוּ הַר קָדְשׁוֹ : בַּשְּׁלִישִׁי הָיוּ אוֹמְרִים · אֱלֹהִים נִצָּב בַּעֲדַת אֵל · בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט : בָּרְבִיעִי הָיוּ אוֹמְרִים · אֵל נְקָמוֹת יְיָ · אֵל נְקָמוֹת הוֹפִיעַ : בַּחֲמִישִׁי הָיוּ אוֹמְרִים · הַרְנִינוּ לֵאלֹהִים עוּזֵּנוּ · הָרִיעוּ לֵאלֹהֵי יַעֲקֹב : בַּשִּׁשִּׁי הָיוּ אוֹמְרִים · יְיָ מָלָךְ · גֵּאוּת לָבֵשׁ לָבֵשׁ יְיָ עֹז הִתְאַזָּר אַף תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט : בַּשַּׁבָּת הָיוּ אוֹמְרִים · מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת : מִזְמוֹר שִׁיר לֶעָתִיד לָבֹא · לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת · וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים :

פטום הקטורה The mixture of the perfume of incense, was composed of balm, onycha, galbanum, frankincense, of each an equal weight, *viz.* seventy manehs; myrrh, cassia, spikenard, and saffron, of each an equal weight, sixteen manehs; costus twelve *manehs;* the rind of an odoriferous tree, three *manehs*; cinnamon, nine *manehs;* soap of Carsina, nine kabs; wine of capers, (or קפריסין) three seahs, and three kabs; and if caper wine could not be had, strong white wine was substituted for it; salt of Sodom, the fourth part of a kab; and of an herb called (מעלה עשן) a small quantity. Rabbi Nathan saith, also a small quantity of the amber of Jordan. If honey was mixed with it, it was profane; and if it was deficient in any one of its ingredients, he was accounted worthy of death. Rabban Simeon, the son of Gamliel, saith, that the balm issues from an incision in the tree, *called balsamum.* The soap of Carsina was to refine the oyncha, (or cloves) that it might have a handsome appearance; the wine of capers was brought to soak the cloves, (or oyncha) therein, that it might become hard; and though מי רגלים was proper for the purpose, *yet was it not used,* because it was not decent to bring it into the temple.

השיר שהלוים *The following is* the song which the Levites used to say *daily* in the temple. On the first day of *the week* they said, "the earth and the fulness thereof, are the Lord's; the world, and they that dwell therein." On the second, they said, "great is the Lord, and exceedingly praised in the city of our God, in the mountain of his holiness." On the third, they said, "God standeth in the congregation of the mighty; he judgeth among the judges." On the fourth they said, "O Lord God! to whom vengeance belongeth; O God! to whom vengeance belongeth, shine forth." On the fifth, they said, "sing aloud unto the God of our strength! and shout unto the God of Jacob." On the sixth, they said, "the Lord reigneth, clothed with majesty; with strength hath the Lord clothed and girt himself; he hath also fixed the unalterable order of the universe." On the sabbath, they said, "a psalm or song for the sabbath day." A psalm or song for futurity; for the day that is wholly sabbatical, and a life of everlasting rest.

אמר רבי אלעזר Rabbi Eliezer, and Rabbi Chanina, say, that the wise men promote peace in the world, as it is said, "and all thy children *shall* be taught of the Lord; and great

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא · תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם׃ שֶׁנֶּאֱמַר וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ · וְרַב שְׁלוֹם בָּנָיִךְ · אַל תִּקְרָא בָּנָיִךְ אֶלָּא בּוֹנָיִךְ׃ שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ · וְאֵין לָמוֹ מִכְשׁוֹל׃ יְהִי שָׁלוֹם בְּחֵילֵךְ · שַׁלְוָה בְּאַרְמְנוֹתָיִךְ׃ לְמַעַן אַחַי וְרֵעָי · אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ׃ לְמַעַן בֵּית יְיָ אֱלֹהֵינוּ · אֲבַקְשָׁה טוֹב לָךְ׃ יְיָ עֹז לְעַמּוֹ יִתֵּן · יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם׃

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית · שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת · וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה · שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם · וְגוֹרָלֵנוּ כְּכָל הֲמוֹנָם׃ וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא נוֹטֶה שָׁמַיִם · וְיוֹסֵד אָרֶץ · וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל · וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים׃ הוּא אֱלֹהֵינוּ אֵין עוֹד (אַחֵר) אֱמֶת מַלְכֵּנוּ · אֶפֶס זוּלָתוֹ · כַּכָּתוּב בְּתוֹרָתוֹ וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ · כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד׃

עַל כֵּן נְקַוֶּה לְּךָ יְיָ אֱלֹהֵינוּ · לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ · לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ · וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן · לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי · וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ · לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל · כִּי לְךָ תִּכְרַע כָּל־בֶּרֶךְ · תִּשָּׁבַע כָּל־לָשׁוֹן׃ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ · וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ · וִיקַבְּלוּ כֻלָּם אֶת עוֹל מַלְכוּתֶךָ · וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד · כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא · וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד · כַּכָּתוּב בְּתוֹרָתֶךָ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד׃ וְנֶאֱמַר וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד׃

Then קדיש יתום is said.

shall be the peace of thy children." Read not בָּנַיִךְ thy children but בּוֹנַיִךְ thy builders. May there be peace within thy walls, and prosperity within thy palaces. For the sake of my brethren and friends, I will now say, peace *be* within thee. For the sake of the house of the Lord, our God, will I seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace.

עלינו לשבח It is peculiarly our duty to praise the Lord of all; to ascribe greatness to him who formed the world in the beginning; since he hath not made us like the nations of the different countries, nor placed us like the families of the earth; neither hath he appointed our portion like their's nor our lot like their multitude. But we bend the knee, prostrate ourselves and worship the supreme King of kings; the most Holy and blessed is He, who stretched out the heavens, and laid the foundation of the earth; the residence of whose glory is in the heavens above, and the Divine Majesty of his power in the highest heavens. He is our God, and there is no other. Our King is TRUTH, and there is none besides him; as it is written in thy law, know, therefore, this day, and reflect in thine heart, that the Lord he is God, in heaven above, and on the earth beneath; there is none else.

על כן נקוה לך We, therefore, hope in thee, O Lord, our God! speedily to behold thy glorious power, remove the abominations out of the earth, and cause all the idols to be utterly destroyed, and establish the universe under the sole dominion of the Almighty; so that all flesh may invoke thy name; all the wicked of the earth turn unto thee; and all the inhabitants of the world together know and acknowledge, that unto thee every knee must bow, and every tongue swear; before thee, O Lord, our God! they shall kneel and fall prostrate; they shall ascribe honour to thy glorious name; and all of them shall willingly submit to the power of thy dominion. Deign thou, therefore, to reign over them speedily for ever and ever; for the kingdom is thine, and thou shalt eternally reign in glory; as it is written in thy law, the Lord shall reign for ever and ever.

ונאמר It is also said, that the Eternal shall be King over all the earth; in that day the Lord alone shall be acknowledged a unity and his name be unity.

After the Service, say the following.

יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם־אֲבוֹתֵינוּ אַל־יַעַזְבֵנוּ וְאַל יִטְּשֵׁנוּ: לְהַטּוֹת לְבָבֵנוּ אֵלָיו לָלֶכֶת בְּכָל־דְּרָכָיו וְלִשְׁמוֹר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ: וְיִהְיוּ דְבָרַי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְיָ קְרֹבִים אֶל־יְיָ אֱלֹהֵינוּ יוֹמָם וָלָיְלָה לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ: לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְיָ הוּא הָאֱלֹהִים אֵין עוֹד: יְיָ נְחֵנִי בְצִדְקָתֶךָ לְמַעַן שׁוֹרְרָי הַיְשַׁר לְפָנַי דַּרְכֶּךָ: וַאֲנִי בְּתֻמִּי אֵלֵךְ פְּדֵנִי וְחָנֵּנִי: פְּנֵה אֵלַי וְחָנֵּנִי כִּי־יָחִיד וְעָנִי אָנִי: רַגְלִי עָמְדָה בְמִישׁוֹר בְּמַקְהֵלִים אֲבָרֵךְ יְיָ: יְיָ שֹׁמְרִי יְיָ צִלִּי עַל־יַד יְמִינִי: עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ: יְיָ יִשְׁמָר־צֵאתִי וּבוֹאִי לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד־עוֹלָם: הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ: אַל הַכָּבוֹד אֶתֵּן לְךָ שִׁיר וְהַלֵּל: וְאֶעֱבָד־לָךְ יוֹם וָלֵיל: בָּרוּךְ יָחִיד וּמְיוּחָד הָיָה הֹוֶה וְיִהְיֶה: יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא: הוּא אֱלֹהִים חַיִּים מֶלֶךְ חַי וְקַיָּם לָעַד וּלְעוֹלְמֵי עַד: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד: לִישׁוּעָתְךָ קִוִּיתִי יְיָ: כִּי כָל הָעַמִּים יֵלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו וַאֲנִי אֵלֵךְ בְּשֵׁם יְיָ אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם: עֶזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

סז לַמְנַצֵּחַ בִּנְגִינוֹת מִזְמוֹר שִׁיר: אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר פָּנָיו אִתָּנוּ סֶלָה: לָדַעַת בָּאָרֶץ דַּרְכֶּךָ בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ: יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם: יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִישׁוֹר וּלְאֻמִּים בָּאָרֶץ תַּנְחֵם סֶלָה: יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם: אֶרֶץ נָתְנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים וְיִירְאוּ אוֹתוֹ כָּל־אַפְסֵי־אָרֶץ:

יהי יי אלהינו May the Lord our God be with us, as he was with our ancestors; O may he neither leave nor forsake us. May he incline our hearts towards him; to walk in his ways, and to keep his commandments, statutes, and judgments, which he commanded our fathers. O may these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God, day and night, that he maintain the cause of his servant, and the cause of his people Israel in their daily necessities. That all the people of the earth may know, that the Lord is God, and that there is none else. Lead me, O Lord! in righteousness, because of mine enemies; make thy way straight before me; and I will walk in my integrity. O redeem me, and be gracious unto me. Turn unto me, and and be gracious unto me; for I am solitary and afflicted. My feet stand in the straight path; in the assembly will I bless the Lord. The Lord is my guardian; the Lord is my shade; he is on my right hand. My help is from the Lord who made heaven and earth. May the Lord guard my going out, and my coming in, with life and peace, from henceforth, and for evermore. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given unto us, as thou didst swear unto our fathers, a land flowing with milk and honey. O God of glory! unto thee will I offer song and praise, and will worship thee day and night. Blessed be he to whom unity peculiarly appertaineth: for he was, is, and ever will be—the Lord God! the God of Israel! the supreme King of Kings! Holy and blessed is he! He is the living God, the living and ever-existing King, for ever and evermore. Blessed be the name of his glorious kingdom for ever and ever. In thy salvation do I hope, O Lord! all the people walk every one in the name of his God: but I will walk in the name of the Lord God, the living and eternal King. My help is from the Lord, who made heaven and earth. The Lord shall reign for ever and ever.

למנצח בנגינות TO THE CHIEF MUSICIAN ON NEGINOTH, A PSALM, OR SONG.—May God be gracious unto us, and bless us; and cause his countenance to shine upon us for ever. That thy ways may be known upon earth, and thy salvation among all nations. All nations shall praise thee, O God! all, all the nations shall praise thee. O let all governments be glad, and sing for joy; for thou wilt judge the people righteously, and govern the nations of the earth. Selah. All nations shall praise thee, O God! all, all the nations shall praise thee. The earth doth yield her productions, and God, even our God! shall bless us. God will bless us! and he shall be revered in the uttermost corners of the earth.

תפלת מנחה:

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה: אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:

קמה תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד: בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד: גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר: דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ: הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה: וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה: זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ: חַנּוּן וְרַחוּם יְיָ אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד: טוֹב יְיָ לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו: יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה: כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ: לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ: מַלְכוּתְךָ מַלְכוּת כָּל עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר: סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים: עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת אָכְלָם בְּעִתּוֹ: פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן: צַדִּיק יְיָ בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו: קָרוֹב יְיָ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת:

AFTERNOON SERVICE.

אשרי יושבי ביתך "Happy are they that dwell in thy house; they will be continually praising thee. Selah. Happy the people who are thus! Happy the people whose God is the Lord!"

PSALM. cxlv.

DAVID'S PSALM OF PRAISE.—I will extol thee, my God, O King! and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. The Lord is great, and exalted in praise, and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy tremendous acts; and thy greatness will I declare. The memorial of thy abundant goodness shall they perpetually utter, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; long-suffering, and of great mercy. The Lord is good to all; and his mercies are over all his works. All thy works shall praise thee, O Lord! and thy pious servants shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known thy mighty acts to the sons of men, and the glorious majesty of thy kingdom. Thy kingdom is an everlasting kingdom, and thy dominion subsisteth throughout all generations. The Lord upholdeth all who fall, and raiseth up all those who are bowed down. The eyes of all wait upon thee, and thou givest them their food in due season. Thou openest the hand, and satisfieth the desire of every living thing. The Lord is righteous in all his ways, and beneficent in all his works. The Lord is near unto all those who call upon him, to all who call upon

רְצוֹן יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יְיָ אֶת כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד: תְּהִלַּת יְיָ יְדַבֶּר פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

וּבָא לְצִיּוֹן גּוֹאֵל וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב נְאֻם יְיָ: וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר יְיָ רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר שַׂמְתִּי בְּפִיךָ לֹא יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר יְיָ מֵעַתָּה וְעַד עוֹלָם:

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֶל זֶה וְאָמַר: קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ: וּמְקַבְּלִין דֵּין מִן דֵּין וְאָמְרִין · קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִינְתֵּהּ קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּהּ קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: יְיָ צְבָאוֹת מַלְיָא כָל אַרְעָא זִיו יְקָרֵהּ: וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ: וּנְטָלַתְנִי רוּחָא: וּשְׁמָעִית בַּתְרַי קָל זִיַע סַגִּיא דִּמְשַׁבְּחִין וְאָמְרִין: בְּרִיךְ יְקָרָא דַיְיָ מֵאֲתַר בֵּית שְׁכִינְתֵּהּ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ מַלְכוּתֵהּ קָאֵם לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ שָׁמְרָה זֹּאת לְעוֹלָם לְיֵצֶר מַחְשְׁבוֹת לְבַב עַמֶּךָ וְהָכֵן לְבָבָם אֵלֶיךָ: וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל חֲמָתוֹ: כִּי אַתָּה אֲדֹנָי טוֹב וְסַלָּח וְרַב חֶסֶד לְכָל קֹרְאֶיךָ: צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם: בָּרוּךְ אֲדֹנָי יוֹם · יוֹם יַעֲמָס לָנוּ הָאֵל יְשׁוּעָתֵנוּ סֶלָה:

him in truth. He will fulfill the desire of those who fear him; he will also hear their cry, and save them. The Lord protecteth all those who love him; but he will destroy the wicked. My mouth shall utter the praise of the Lord: and let all flesh bless his holy name for ever and ever. "As for us, we will bless the Lord from henceforth, and for ever. Hallelujah."

ובא לציון And a Redeemer will come unto Zion, unto those who turn from transgression in Jacob, saith the Lord! and behold this is my covenant with them, saith the Eternal! my spirit which is upon thee, and my words which I have put into thy mouth, shall not depart from thy mouth, nor from the mouth of thy children, nor from the mouth of thy children's children, saith the Lord! from henceforth and for evermore.

ואתה קדוש Thou who art most Holy abidest amongst the praises of Israel. And one (angel) called unto another, and said, holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory! and they (the angels) receive the word one from the other, and say, holy on yon high heavens, in the exalted temple of his Divine Omnipresence; holy upon the earth, the work of his power; holy to all eternity, the Lord of Hosts! the whole earth is full of his glory: and a wind carried me away, and I heard behind me a thundering voice, that said, blessed be the glory of the Lord! from his place, the residence of his Divine Omnipresence; the Eternal will reign for ever and evermore; thy kingdom O Eternal! is permanent for ever, even of infinite duration. O Lord; God of Abraham, Isaac, and Israel, our ancestors; preserve this for evermore, to incline the thoughts of the heart of thy people; and dispose their hearts aright to serve thee. And he being merciful, forgiveth iniquity, and destroyeth not; yet he frequently turneth his anger away, and awakeneth not all his wrath; for thou, O Lord! art good, and forgiving, and of abundant mercy, unto all that call upon thee; thy righteousness is immutable, and thy law is truth. O accomplish truth unto Jacob, and thy mercy unto Abraham, which thou didst swear unto them in time of old. Blessed be the Lord day by day; though he burthens us, yet he, the Omnipotent, is our help. The Lord of Hosts is with us; the God of Jacob is our protection. O

יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בּוֹטֵחַ בָּךְ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ: בָּרוּךְ (הוּא) אֱלֹהֵינוּ שֶׁבְּרָאָנוּ לִכְבוֹדוֹ וְהִבְדִּילָנוּ מִן הַתּוֹעִים: וְנָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ· הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ וְיִרְאָתוֹ וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם לְמַעַן לֹא נִיגַע לָרִיק וְלֹא נֵלֵד לַבֶּהָלָה: יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵנוּ שֶׁנִּשְׁמוֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה וְנִירַשׁ טוֹבָה וּבְרָכָה לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם יְיָ אֱלֹהַי לְעוֹלָם אוֹדֶךָּ: בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּייָ וְהָיָה יְיָ מִבְטַחוֹ: בִּטְחוּ בַייָ עֲדֵי עַד כִּי בְּיָהּ יְיָ צוּר עוֹלָמִים: וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא עָזַבְתָּ דֹרְשֶׁיךָ יְיָ· יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

(The Reader says חצי קדיש.)

If the Second Day of the Feast happens on the Sabbath-day, the following is said.

[וַאֲנִי תְפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרָב חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ:]

A Manuscript of the Pentateuch is taken out of the Ark, in which a Portion of the Week, is read to three different Persons; after that, the Reader says חצי קריש then the Prayers שמונה עשרה are said, as in the Evening Service, then say עלינו · קריש יתום

Lord of Hosts! happy is the man that placeth his confidence in thee. O Lord! save us; answer us, O King! when we call upon thee. Blessed be our God! who created us for his glorification; and separated us from those that go astray, by giving us a law of truth, and planting amongst us eternal life. He will open our hearts in the knowledge of his law, and fix love and reverence in our hearts, to perform his will, and to serve him with an upright heart, that we may not labour in vain, nor produce confusion. Be graciously pleased, O Eternal, our God! and the God of our ancestors, to enable us to observe thy statutes in this world; so that we may merit to live and see, and inherit happiness, and the blessing, in the time of the Messiah, and in the life of a future state; that my soul may praise thy glory without ceasing. O Lord, my God! for ever will I praise thee. Blessed is the man that confides in the Lord! the Lord will be his protection. Confide ye in the Eternal at all times; for the Eternal God is an everlasting Rock. All that know thy name, confide in thee; for thou dost not forsake those who earnestly seek thee. The Lord was pleased for his righteousness sake, to magnify the law, and to glorify it.

[ואני תפלתי May my prayer ascend unto thee, O Lord! in an acceptable time; in thine abundant mercy, O God! answer me in the truth of thy salvation.]

מעריב ליל שני של שבועות:

During the time the Reader chaunts ברכו the Congregation say יתברך.

חזן בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ:

קהל וחזן בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו וּשְׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וּתְהִלָּה: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד: יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת הַזְּמַנִּים וּמְסַדֵּר אֶת הַכּוֹכָבִים · בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ בּוֹרֵא יוֹם וָלָיְלָה גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר · וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה · וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה יְיָ צְבָאוֹת שְׁמוֹ · אֵל חַי וְקַיָּם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

וַיֵּרֶד אֱלֹהִים עַל הַר סִינַי · בֵּאֵר דָּת לִנְבוֹנַי · וַיְדַבֵּר גְּדוֹלוֹת וְנוֹרָאוֹת לְעֵינַי · דָּגוּל מַעֲרִיב שִׁמְשׁוֹ מִפָּנַי: בָּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרָבִים:

EVENING SERVICE

FOR THE

SECOND NIGHT OF THE

FEAST OF PENTECOST

Reader. Bless ye the Lord, who is ever blessed.

Congregation answer.

ברוך Blessed be the Lord, who is blessed for ever and evermore.

יתברך Blessed, praised, glorified, extolled, and exalted, shall be the holy name, of the Supreme King of Kings! blessed is he; for he is the first and the last, and besides him there is no God. Extol him who causeth the uppermost sphere to move by his name JAH! Rejoice before him; for his name is exalted above all blessing and praise. Blessed be the name of the glory of his kingdom for ever and ever. Blessed be the name of the Lord from henceforth and for evermore.

ברוך אתה Blessed art thou, O Eternal, our God! King of the universe, who with thy word causeth the twilight of the evening, with wisdom openeth the gates of the heavens, and with understanding altereth the seasons, changeth the times, regulateth the stars, and placeth them in their circular motion in the firmament, according to thy will. Thus hast thou created day and night; thou rollest the light apart, because of the darkness; and the darkness because of the light; and passeth away the day and bringeth night; and maketh a division between day and night. Eternal! Lord of Hosts! is thy name. O Omnipotent, living, and ever-existing God! reign over us, continually, and for evermore.

וירד And God came down upon mount Sinai, to explain the law to my intelligent *people,* and spake great and tremendous words in my sight; the mighty *God* causeth his sun to pass away gradually before me. Blessed art thou, O Lord! who causest the evening to advance gradually.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ · תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים · אוֹתָנוּ לִמַּדְתָּ · עַל כֵּן יְיָ אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ · וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד · כִּי הֵם חַיֵּינוּ וְאוֹרֶךְ יָמֵינוּ וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה · וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים :

אָנֹכִי הָאֵל עוֹשֵׂה פֶלֶא · וְהוֹצֵאתִיךָ מִבֵּית כֶּלֶא · לֹא יִהְיֶה לְךָ זָדוֹן צְמֵאָה לְהַעֲלֶה · חָשַׁקְתִּי בְּאַהֲבָה עָלֶיךָ לְהִגָּלֶה : בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל :

For שמע ישראל till לך עני שירה see the First Night, page 2.

אַיֻמָּה נִכְתָּרָה · עֲדוּיָה וּמְעֻטָּרָה · בְּיוֹם מַתַּן תּוֹרָה : בְּחוּרָה מֵעֲמָמִים · בַּת שְׁלֹשֶׁת הַתְּמִימִים · מִפּוּט וְתָרָה : גְּרוּרָה בְּרוֹב נִסִּים · אֲדוֹן כָּל הַמַּעֲשִׂים · בָּאָה לְמִדְבָּרָה : דִּבֵּר עַל לִבָּהּ · יוֹשֵׁב בְּכֵס רְבָבָה · עָדָיו לְהִתְחַבְּרָה : הֵרִיץ לָהּ שְׁלִישִׁי · בַּחוֹדֶשׁ הַשְּׁלִישִׁי · לִיצִיאַת שֶׂה פְּזוּרָה : וְחָמְדָה בְּצִלּוֹ חֲסוֹת · וְהֵשִׁיבָה כֵּן לַעֲשׂוֹת · וְנִתְיַפְּתָה נְזוּרָה : זִמְּנָהּ רָם וְאָיוֹם · וְנִתְקַדְּשָׁה לִשְׁלֹשֶׁת יוֹם · כְּרָמִים נוֹטֵרָה : חֲלָאִים נִתְקַשְּׁטָה · וּבְלָאוֹתֶיהָ פָּשְׁטָה · מִמּוֹר מְקֻטָּרָה : טָהוֹר בָּאֵשׁ וְזוֹהַר · יָרַד לְרֹאשׁ הָהָר · וְנִזְדַּעְזְעָה בְּרָה : יָשְׁבָה בִנְקִיקִים · מֵחֶרְדַּת הַבְּרָקִים · וּמִקּוֹל הַהֲבָרָה : כַּלָּה בַּעֲדָיִים · וְנָכוֹנוּ שָׁדַיִם · לַיּוֹנָה מְסֻתָּרָה : לְמָרָהּ בַּמֶּה לְעָבְדוֹ · בְּכָל לִבָּהּ לְכַבְּדוֹ · וְהַדַּת נִפְתָּרָה : מָלְאָה פִיהָ שְׂחוֹק · בְּיוֹם נְתִינַת חֹק · בְּכָל מְפוֹאָרָה : נֶחֱמָדִים יָרְשָׁה · לִהְיוֹת לָהּ מוֹרָשָׁה · לִצְבִי וְתִפְאָרָה : סִלְסַל פְּנִינֶיהָ · חָגְרָה בְּעוֹז מָתְנֶיהָ · עֵקֶב טוֹב סְחָרָהּ : עָרְכָה שֻׁלְחָנָהּ ·

אהבת עולם With eternal love hast thou loved the house of Israel, thy people; thou hast taught us laws and commandments, statutes, and judgments; therefore, O Lord, our God! when we lie down, and when we rise up, we will discourse of thy statutes, and we will rejoice in the words of thy law, and in thy commandments for ever and ever; for they are our life, and the prolongation of our days, and in them we will meditate day and night. Therefore, we beseech thee, withdraw not thy love from us for ever.

אנכי I am the God who worketh wonderfully, and brought thee out from the prison-house; thou shalt not commit sin presumptuously, as one that seeketh to quench his thirst, for in love have I delighted to reveal myself unto thee. Blessed art thou, O Lord! who loveth thy people Israel.

אימה The majestic nation was crowned, ornamented, and adorned, on the day that the law was given. She who was chosen from among the nations, the daughter of the three perfect patriarchs, was redeemed from Egypt. The Lord of all works attracted her with a multitude of miracles, *that* she came to the wilderness. He who sitteth upon the throne amidst ten thousand angels, spoke affectionately to her, to unite her to him. He rendered himself acceptable to her with the law, in the third month from the *time* that the scattered sheep went forth *from Egypt*. When she desired to take refuge in his shadow, and answered that she would do all that he commanded; then she became beautiful *with* the crown. The high and tremendous *God* ordered her to be prepared and sanctified in three days, and she kept the vineyards. She was stripped of her worn out garments, and adorned with ornaments, and perfumed with myrrh. He who is pure, came down upon the mount in resplendent fire, when the pure nation was affrighted; and placed herself in the clefts, from the dread of the lightnings, and the high-sounding voice. He made her perfect with ornaments, and the breasts were fashioned for the hidden dove. She learned wherewith to serve him, to glorify him with her whole heart; for to her the law was explained. Her mouth was filled with laughter, on the day that the statute was given, that is beautiful with all things. She inherited the desirable things, to enjoy them for an everlasting inheritance, for honour and glory. He exalted her precious law, and she girded up her loins with strength, because her

וּמַלְכָּהּ שָׁם חָנָה · וְלִלְחוֹם נִסְחָרָה : פְּתוּכֵי אֵשׁ וּמַיִם · יָרְדוּ מִן הַשָּׁמַיִם · לְרַקֵּד בַּחֲבוּרָה · צוּרָהּ תּוֹךְ עִירִין · נוֹדַע בַּשְּׁעָרִים · כִּי לוֹ הַגְּבוּרָה : קְצִיעוֹת וַאֲהָלוֹת · מְבֻסֶּמֶת בְּשִׁיר וּתְהִלּוֹת · וְחֶסֶד מְקֻשָּׁרָה : רַבּוֹת עָשׂוּ הֲמוֹנָהּ · וְאַתְּ עָלִית עַל כַּלָּנָהּ · כְּזוּת מְאֻשָּׁרָה : שׁוֹשַׁנַּת עֲמָקִים · קִבְּלָה מִצְוֹת וְחֻקִּים · בִּכְתַב מוּהָרָה : תּוֹרָה מִנְיָנָם · וּשְׁתַּיִם בְּרֹאשׁ בִּנְיָנָם · כְּהֻנָּה מוּזְהָרָה :

לֹא תִשָּׂא מִכּוּס שֵׁם נוֹרָא עֲלִילָה · יַחֵד שְׁמוֹ יוֹמָם וָלַיְלָה · זָכוֹר כִּלְכּוּל עוֹנֶג לְכָפְלָה · לְיוֹצְרֵךְ תְּשׁוֹרֵר כְּעוֹבְרֵי מְצוּלָה : בְּגִילָה בְּרִנָּה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם :

מִי כָמֹכָה בָּאֵלִים יְיָ · מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ · נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא : מַלְכוּתְךָ רָאוּ בָנֶיךָ · בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה :

כַּבֵּד מְאֹד אָבִיךָ וְאִמֶּךָ · נֶצַח יִרְבּוּ יָמֶיךָ · לֹא תִרְצַח סָדוּר בְּצַלְמִי וּבְגָלְמֶךָ · עֶלְיוֹן צוּרֵךְ הַמְלִיכֵהוּ כִּנְאוּמֶךָ : זֶה צוּר יִשְׁעֵנוּ פָּצוּ פֶה וְאָמְרוּ :

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד : וְנֶאֱמַר כִּי פָדָה יְיָ אֶת יַעֲקֹב · וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ :

לֹא תִנְאָף פַּעֲמוֹת חוּצוֹת וּמַחֲלִיקוֹת · צוֹדוֹת נְפָשׁוֹת בְּשׁוּחוֹת עֲמוּקוֹת · לֹא תִגְנוֹב קְבוּצוֹת זָהָב חֲשׁוּקוֹת · רַחוּם יִגְאָלֵךְ מִמְּצוּקוֹת : בָּרוּךְ אַתָּה יְיָ · מֶלֶךְ צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ : (נ״א גָּאַל יִשְׂרָאֵל :)

merchandise was good. She prepared her table, for her King rested there, and to partake of the heavenly food, she sat at the table. Those that are formed of fire and water, came down from heaven, to dance in her society. Her Former was known in the gates among the wakeful angels, for to him appertaineth strength. With cassia and aloes was she perfumed, and with song, praise, and love, was she bound. Many have kept the multitude of her precepts, but thou excellest them all, being blessed with this law. The lily of the valley received the commandments and the statutes, being the instrument of her dowry. The word תורה contains their number, besides the two principal ones; but for which they were admonished.

לא תשא Thou shalt not swear by different names of him who is tremendous in works; but shalt proclaim the unity of his name day and night; remember to prepare a double portion of delicate food *for the sabbath,* to praise thy Creator, as those that passed through the deep. With gladness, song, and abundant joy, they all said.

מי כמכה Who is like unto thee, O Lord! among the mighty? Who is like unto thee? glorious in holiness, tremendous in praises, working miracles!

מלכותך Thy children beheld thy majesty, when thou didst divide the sea before Moses.

כבד Honour thy father and thy mother, exceedingly, that thy days may ever be multiplied. Thou shalt not kill those that are formed in mine image, according to thy substance; but proclaim the kingdom of the Most High, who is thy Former, as thou hast said. This is the Rock of our salvation! they opened their mouth, and said.

יי The Lord shall reign for ever and ever.

ונאמר And it is said, for the Lord hath redeemed Jacob, and ransomed him from a hand too strong for him.

לא תנאף Thou shalt not commit adultery with those that walk the streets with flattering tongues; *for* they hunt the souls into the deep pits. Thou shalt not steal the collections of desirable gold, *then* shall the Most Merciful redeem thee from trouble. Blessed art thou, O Lord! *who art* the King, Rock, and Redeemer of Israel, (*Some read,* who hath redeemed Israel.)

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם · וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים · וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ · וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ · וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ : וְהָגֵן בַּעֲדֵנוּ · וְהָסֵר מֵעָלֵינוּ אוֹיֵב דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן · וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ · וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ : כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה · כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה · וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם : וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ :

לֹא תַעֲנֶה עֵד שְׁקָרִים לַעֲנוֹת בַּעֲדוֹתֶיךָ · תִּרְדּוֹף צֶדֶק בְּכָל אוֹרְחוֹתֶיךָ · לֹא תַחְמוֹד יוֹפִי צָחוֹת קִנְיַן עֲמִיתֶךָ · בִּנְוֵה מִשְׁכְּנוֹת הַשָּׁלוֹם תִּשְׁכַּב וְעָרְבָה שְׁנָתֶךָ : בָּרוּךְ אַתָּה יְיָ · הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם · עָלֵינוּ וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל־יְרוּשָׁלָיִם :

(On the Sabbath say, ושמרו &c., page 5.)

וַיְדַבֵּר משֶׁה אֶת מֹעֲדֵי יְיָ אֶל בְּנֵי יִשְׂרָאֵל :

Then say חצי קדיש and שמונה עשרה page 6, till the end of the Service.

השכיבנו O Lord, our God! cause us to lie down in peace, and raise us up, O our King! in perfect health. O spread thy pavilion of peace over us, uphold us with thy good counsel, and help us for thy name sake; protect us, and remove far from us foes, pestilence, war, famine, and grief. O remove the enticer (satan) from being about us, and conceal us under the shadow of thy wings; for thou, O God! art our keeper and deliverer; thou, O Omnipotent! art a merciful and gracious King! preserve our going forth, and coming in, to life and peace, now and for evermore.

ופרוש O spread over us the tabernacle of thy peace.

לא תענה Thou shalt not bear false witness when thou dost give evidence, *but* shall pursue justice in all thy ways. Thou shalt not covet the pure and valuable substance of thy neighbour; then shalt thou lie down in the habitation of peace and thy sleep shall be pleasant. Blessed art thou, O Lord! who spreadeth his tabernacle of peace over us, and over all his people Israel, and over Jerusalem.

וידבר And Moses declared the solemn feasts of the Lord, unto the children of Israel.

יוצר ליום שני של שבועות:

For the Morning Service before האל see page 14.

הָאֵל

בְּתַעֲצֻמוֹת עֻזֶּךָ · הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ · הַגִּבּוֹר לָנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ: הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא:

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ · וְכָתוּב רַנְּנוּ צַדִּיקִים בַּיְיָ לַיְשָׁרִים נָאוָה תְהִלָּה: בְּפִי

יְ	שָׁרִים	תִּתְ	הַלָּל:	וּבְדִבְרֵי
צַ	דִּיקִים	תִּתְ	בָּרַךְ:	וּבִלְשׁוֹן
חֲ	סִידִים	תִּתְ	רוֹמָם:	וּבְקֶרֶב
קְ	דוֹשִׁים	תִּתְ	קַדָּשׁ:	

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית־יִשְׂרָאֵל בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ בְּכָל־דּוֹר וָדוֹר שֶׁכֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ לְפָאֵר לְרוֹמֵם לְהַדֵּר לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס עַל־כָּל־דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת דָּוִד בֶּן־יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ:

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ כִּי־לְךָ נָאֶה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה עוֹז וּמֶמְשָׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה

MORNING SERVICE

FOR THE

SECOND DAY OF THE

FEAST OF PENTECOST.

O GOD!

Who art mighty in thy strength! who art great by thy glorious name! mighty for ever, tremendous by thy fearful acts. The King! who sitteth on the high and exalted throne, inhabiting eternity, most exalted, and holy is his name; and it is written, rejoice in the Lord, O ye righteous, for to the just praise is comely. With the mouth of the upright shalt thou be praised! blessed with the lips of the righteous: extolled with the tongue of the pious; by a choir of saints shalt thou be sanctified.

ובמקהלות And in the congregation of many thousands of thy people, the house of Israel, shall thy name, O our King! be glorified in song, throughout all generations! for such is the duty of every created being, towards thee, O Lord, our God! and the God of our fathers, to render thanks, to praise, extol, glorify, exalt, ascribe glory, bless, magnify, and adore thee, with all the songs and praises of thy servant David, the son of Jesse thine anointed.

ישתבח Thy name shall be praised for ever, Almighty, great, and holy King, in heaven and earth: for unto thee, O Lord, our God! and the God of our fathers, appertaineth song and praise; hymn and psalm; strength and dominion; victory, power and greatness; adoration and glory; holiness

וְתִפְאֶרֶת קְדֻשָּׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם : בָּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל חַי הָעוֹלָמִים :

וְעַתָּה יִגְדַּל נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃ זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה :

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא ׃ בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ ׃ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל ׃ בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן :

קהל אָמֵן יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא : יִתְבָּרַךְ שְׁמוֹ וְיִתְעַלֶּה זִכְרוֹ לָעַד וּלְנֵצַח נְצָחִים :

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא ׃ לְעֵילָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא ׃ תֻּשְׁבְּחָתָא וְנֶחָמָתָא ׃ דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן :

During the time the Reader chaunts ברכו the Congregation say יתברך.

חזן בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ :

קהל וחזן בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם ׃ יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל : אוֹר עוֹלָם בְּאוֹצַר חַיִּים אוֹרוֹת מֵאֹפֶל אָמַר וַיֶּהִי :

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמָם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו וּשְׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וּתְהִלָּה : בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד : יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם :

and majesty; blessing and thanksgivings from now and for evermore. Blessed art thou, O Lord, Almighty King! glorified with praises; most worthy of thanksgivings, Lord of miracles, who delighted in the songs of psalmody; King! Almighty and Eternal.

ועתה O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies, and thy loving kindness, for they have been of old.

יתגדל May his great name be exalted, and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in our life-time, and in our days, and in the life-time of the whole house of Israel; speedily, and in a short time; and say ye, Amen.

אמן Amen. May his great name be praised, and glorified for ever and ever. Be his name and his memorial blessed always, and for ever.

יתברך May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is he, far exceeding all blessings, hymns, praises and beatitudes, that are repeated throughout the world; and say ye, Amen.

Reader. Bless ye the Lord, who is ever blessed.

Congregation answers.

ברוך Blessed be the Lord, who is blessed for ever and evermore.

ברוך אתה Blessed art thou, O Eternal, our God! King of the universe! who formeth the light, and createth darkness; preserveth all in concord, and createth all things; even the eternal light in the treasure of everlasting life; he commanded light from darkness, and it was.

יתברך Blessed, praised, glorified, extolled, and exalted, shall be the holy name, of the Supreme King of Kings! blessed is he; for he is the first and the last, and besides him there is no God. Extol him who causeth the uppermost sphere to move by his name JAH! Rejoice before him; for his name is exalted above all blessing and praise. Blessed be the name of the glory of his kingdom for ever and ever. Blessed be the name of the Lord from henceforth and for evermore.

אַיֶּלֶת אֲהָבִים מַתְּנַת סִינָי · אֲמוּן שַׁעֲשׁוּעִים מוֹרָשָׁה מִסִּינָי · בְּאוֹר תּוֹרָה אוֹר קְדֻשַּׁת סִינָי · בְּהֶחָרֵד עַם סְבִיבוֹת סִינָי :

הִשָּׁמְרוּ עָם בְּלִי נְגוֹעַ בָּהָר · וְעָנָן כָּבֵד עַל הָהָר · קוֹלוֹת וּבְרָקִים מִן הָהָר · שָׁמְעוּ נִצָּבִים בְּתַחְתִּית הָהָר · יוֹצֵר אוֹר בְּעַמּוֹ יִבְחַר · קָדוֹשׁ :

גֶּבֶר חָכָם עָלָה לְסִינָי · גֵּאֶה בְּרוֹב כֹּחוֹ שִׁכֵּן בְּסִינָי · דָּת מְשַׁחֶקֶת יוֹם יוֹם לְסִינָי · דַּעַת מְחַוֶּה הֵאִירָה הַר סִינָי · הִגְבִּיל גּוֹי קָדוֹשׁ תַּחְתִּית סִינָי · הוֹפִיעַ בִּכְבוֹדוֹ וְקִדֵּשׁ סִינָי · וַיֵּט שָׁמַיִם וַיֵּרֶד לְסִינָי · וְעִמֵּיהּ שְׁרֵי נְהוֹרָא הֵאִירָה הַר סִינָי · זַעַף בֶּהָרִים וּבָחַר בְּסִינָי · זוֹהַר אוֹר הִזְרִיחַ זֶה סִינָי · חָשׁוּ גַבְנוּנִים לְקַדֵּם לְסִינָי · חָמַד אֱלֹהִים לְשִׁבְתּוֹ זֶה סִינָי · טְהוֹרָה יִרְאָה הִשְׁמִיעַ בְּסִינָי · טוֹב בְּמָאוֹר טוֹב נִגַּשׁ לְסִינָי · יִרְצְדוּ הָרִים אֶל מוּל סִינָי · יְקַבְּלוּ הֲלָכָה לְמשֶׁה מִסִּינָי · כַּלַּת לְבָנוֹן הִזְהִיר משֶׁה · כָּתַב שָׁלִישִׁים לִמְרָם משֶׁה · לַעֲרָפֶל נִגַּשׁ משֶׁה · לְהַשְׁמִיעַ לָעָם וַיֵּרֶד משֶׁה · מִתּוֹךְ הָאֵשׁ אָמַר אֱלֹהִים · מָתוֹק הָאוֹר בְּתוֹרַת אֱלֹהִים · נוֹפֶת צוּפִים נָתַן אֱלֹהִים · נֶחְמָדִים מִזָּהָב וּמִפָּז וַיְדַבֵּר אֱלֹהִים : שִׂמַּחְתָּ גּוֹי קָדוֹשׁ בְּמַעֲשֵׂה יָדֶיךָ · סִדַּרְתָּ לַעֲנָיו סוֹד שַׁעֲשׁוּעֶיךָ · עַל הַר סִינַי נִגְלֵיתָ בְּרִבְבוֹת אֲלָפֶיךָ · עָנִיתָ וְאָמַרְתָּ אָנֹכִי יְיָ אֱלֹהֶיךָ : פּוֹרַרְתָּ יָם בְּעֻזְּךָ וְעָלָיו דָּרְכָה רַגְלֶיךָ · פָּדִיתָ בְּלַהֲבוֹת אֵשׁ אֲשֶׁר חָצַב קוֹלֶךָ · צִהַרְתָּ אוֹר מְקַבְּלֵי לֹא יִהְיֶה

אילת *As* the loving hind was the gift from Sinai, it was brought up *with him, and was his* delight *and* given for an inheritance *to Israel* from Sinai; with the light of the law, *was mount* Sinai illuminated and sanctified, when the people that encompassed mount Sinai, trembled.

השמרו Take heed, ye people, that ye touch not the mount; and *there was* a thick cloud on the mount; thunders and lightning *proceeded* from the mount, and which was heard by those that stood at the bottom of the mount, when he who formed the light made choice of his people: holy *is he.*

גבר The wise man went up to Sinai; he who is excellent, rested on *mount* Sinai in his great power; the law that rejoiced *before him* daily, was brought to Sinai; it spake knowledge, *and* illuminated mount Sinai; he set bounds to his holy people at the foot of mount Sinai; he shone forth in his glory, and sanctified mount Sinai; he inclined the heavens and came down on mount Sinai; and with the light that dwelleth with him, he enlightened mount Sinai; he slighted the other mountains, and chose Sinai; the splendid light shone on this Sinai; the high-topped hills hastened to precede Sinai; *but* God desired this Sinai for his dwelling; the reverence of the pure law he caused *them* to hear on *mount* Sinai; he who is good approached Sinai with a good light; the mountains skipped towards Sinai: they received the constitution of Moses from Sinai; Moses admonished the bride from Lebanon; Moses instructed them in the threefold writing! Moses drew near to the thick darkness; to warn the people, Moses came down. From the midst of the fire, God delivered the sweet light, *even*, the law of God; *for* that which God gave was sweeter than the dropping of honey-combs, and more desirable than gold; *yea* than fine gold, *were the words which* God spake. Thou didst rejoice the holy people with the work of thy hands; thou didst deliver the mystery of thy delightful *law* to the meek (Moses); on mount Sinai didst thou reveal thyself with ten thousand of thine angels; thou didst declare aloud, " I *am* the Lord thy God!" Thou didst break the sea in thy strength, and didst trample it with thy feet; thou didst redeem *thy people with* thy voice from the midst of the flames of fire; thou didst illuminate the light of those that received the commandment, "thou shalt not have unto thee." Thou

לְךָ · צִוִּיתָ לֹא תִשָּׂא לַשָּׁוְא כְּבוֹד שְׁמִי בְּמִלּוּלֶיךָ : קַדֵּשׁ זָכוֹר וְקַיֵּם שָׁמוֹר · קְהִלּוֹת יַעֲקֹב יַעֲנוּ מִזְמוֹר · רוֹץ לְמִצְוַת כַּבֵּד וְאוֹר נְתִיבוֹתֶיהָ תִגְמוֹר · רְאֵה לֹא תִרְצָח צֶלֶם צוּרְךָ וְעַצְמְךָ תִשְׁמוֹר : שֵׁם רָע לֹא תִנְאָף וְנוּגֵי זִמָּה · שְׁמוֹר לֹא תִגְנֹב פֶּן תּוּשַׁת לִכְלִימָה · תָּמִיד לֹא תַעֲנֶה בְרֵעֲךָ עֵדוּת מְזִמָּה · תַּאֲוַת רֵעֲךָ לֹא תַחְמֹד מֵאָדָם וְעַד בְּהֵמָה :

הִשָּׁמְרוּ עָם בְּלִי נְגוֹעַ בָּהָר · וְעָנָן כָּבֵד עַל הָהָר · קוֹלוֹת וּבְרָקִים מִן הָהָר · שָׁמְעוּ נִצָּבִים בְּתַחְתִּית הָהָר · יוֹצֵר אוֹר בְּעַמּוֹ יִבְחַר · קָדוֹשׁ :

If on the Sabbath, say הכל יודוך; if on the Week Days say המאיר לארץ to the end of שמונה עשרה as on the First Day, page 42, and then say as follows.

תפלה ליום שני של שבועות בקול :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן · גּוֹמֵל חֲסָדִים טוֹבִים · וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה : מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן ·

מִסּוֹד חֲכָמִים וּנְבוֹנִים · וּמִלֶּמֶד דַּעַת מְבִינִים · אֶפְתְּחָה פִּי בְּשִׁיר וּרְנָנִים · לְהוֹדוֹת וּלְהַלֵּל פְּנֵי שׁוֹכֵן מְעוֹנִים :

אוֹרַח חַיִּים מוּסַר תּוֹכַחַת · בְּתִתְּךָ לְנוֹשָׁעִים בְּשׁוּבָה וָנַחַת · נָגְשׁוּ עַמּוּדֵי רוּם וָתַחַת · דִּבְּקֶיךָ בְּבוֹאָם מַתָּנוֹת לָקַחַת : הִסֵּעְתָּ עַם כַּצֹּאן לַנְחוֹת · וְנִהַגְתָּם כְּעֵדֶר בְּשֹׂבַע שְׂמָחוֹת · זִכִּיתָם

didst command, thou shalt not take my glorious name in vain in thine expression. Sanctify the precept of remember, and confirm theprecept of, to keep the *sabbath*, and the congregation of Jacob shall answer with praise. Hasten to perform the command of, honour *thy parents*, and perfect its light in all its ways; see, that thou dost not kill those that are formed in the image of thy former, then shalt thou preserve thyself. Commit not fornication and adultery, that thou get not a bad name; and be careful not to steal, lest thou come to shame; at no time shalt thou devise, or bear false witness against thy neighbour; neither shalt thou covet the desirable *things* of thy neighbour, of man or beast.

השמרו Take heed, ye people, that ye touch not the mount; and *there was* a thick cloud on the mount; thunders and lightning *proceeded* from the mount, and which was heard by those that stood at the bottom of the mount, when he who formed the light, made choice of his people. holy *is he*.

THE READER'S REPETITION.

ברוך אתה יי Blessed art thou, O Lord, our God! and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, the great, mighty and tremendous God! the most High God! who bestoweth gracious favours; possessor of all things; who remembereth the piety of the patriarchs, and will in love send a Redeemer to their posterity, for the sake of his name. O King! thou art our Supporter, Saviour, and Shield.

מסור חכמים According to the institution of the wise and intelligent, and their instructive knowledge, will I open my mouth, with song, and laud, to give thanks and *sing* praise in the presence of him who dwelleth in the highest heavens.

אורח חיים The instruction and reproof *of the law leads to* the path of life, *and which* when thou didst give to those that were saved in rest and tranquillity, the pillars of heaven and earth shook, when those that adhere to thee came to take the gifts. Thou didst cause thy people to go forth, and didst guide them as sheep; as a flock didst thou lead them gently in the

לַתּוֹרָה בְּאַהַב לְהֵאָחוֹת · חוֹדֶשׁ שְׁלִישִׁי בְּצֵאתָם לִרְוָחוֹת׃ טֶרֶם נִגְלֵיתָה בְּשֵׂעִיר וּפָארָן · יְדַעְתָּם חֻקֶּיךָ עוֹנְשָׁן וּשְׂכָרָן · בִּרְאוּתְךָ כִּי מֵאֲנוּ לְשָׁמְרָן · לֹא חֲשַׁבְתָּם וְרָאִיתָ לְהַתִּירָן׃ מִמִּדְבָּר נִתְּנָה מְקוֹם הֶפְקֵר · נֶגֶד הַשֶּׁמֶשׁ לְעֵין כָּל סוֹקֵר · סוֹרְרִים שָׁכְנוּ צְחִיחָה לְהִתְעַקֵּר · עֵת יָבוֹאוּ בְּמִשְׁפָּט לְהִתְחַקֵּר׃ פִּיךָ לֹא דִבֵּר בְּמִסְתָּרִים · צֶדֶק דּוֹבֵר מַגִּיד מֵישָׁרִים · קוֹלוֹת וְלַפִּידִים וּבְרָקִים בּוֹעֲרִים · רָאוּ וְתָמְהוּ מְלָכִים וְשָׂרִים׃ שְׁלִישִׁים כָּתַבְתָּ לְעַם מְשֻׁלָּשִׁי · שִׁלַּשְׁתָּ שָׁלִישׁ מִשֵּׁבֶט שְׁלִישִׁי · חזן תְּמִימָה וּבָרָה מְשִׁיבַת נַפְשִׁי · תָּמַכְתָּ לְהַנְחִילִי בְּיֶרַח שְׁלִישִׁי׃

קהל מֵישָׁרִים כָּל מַעְגְּלֵי טוּבוֹ · הִשְׁמִיעַ מִפִּיו לְעַם קְרוֹבוֹ · חזן לַהֲבוֹת אֵשׁ בְּקוֹל בְּחָצְבוֹ · מָגֵן הוּא לְכָל הַחוֹסִים בּוֹ · בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם׃

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי · מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ · מְכַלְכֵּל חַיִּים בְּחֶסֶד · מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים · סוֹמֵךְ נוֹפְלִים · וְרוֹפֵא חוֹלִים · וּמַתִּיר אֲסוּרִים · וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר · מִי כָמוֹךָ בַּעַל גְּבוּרוֹת · וּמִי דוֹמֶה לָּךְ · מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה · וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים׃

The following Poem is formed according to תשר ק as alluding to Zech. x. 8.

קהל תָּמְכוּ כָבוֹד נוֹחֲלֵי תְעוּדָה · שֶׁתָּפוּ בְּמַתַּן יְקָרָה וַחֲמוּדָה · רְצוּיָה חֲשׁוּקָה מִכָּל כְּלִי חֶמְדָּה · קְרוּאָה בַּת מֶלֶךְ כְּבוּדָּה׃ צִיר נֶאֱמָן קְרָאתָ לַעֲלוֹת · פְּנִינֶיךָ בֵּאַרְתּוֹ חֲמוּרוֹת וְקַלּוֹת · עוֹנְשִׁין וְאַזְהָרוֹת פְּרָטוֹת וּכְלָלוֹת · שְׂכַר הַמִּצְוֹת וְשִׁלּוּם

fulness of joy; in love and friendship didst thou make them worthy of the law, in the third month that they went forth to enlargement. Before that thou didst reveal thyself in Seir, and Paran, thou didst make known to them thy statutes, their reward, and punishment; *but* when thou didst see that they refused to keep them, thou didst slight them, and didst think proper to disperse them. It was given from the wilderness, a place common *to all,* opposite the sun, in the sight of all, to cause the rebellious to dwell in a dry *land* and to root them out, at the time that they came to be examined in judgment. Thy mouth did not speak in a secret place; thou didst speak righteousness, and declare rectitude; with thundering, lightning, and burning fire-brands; kings and princes saw it and were astonished. A threefold *law* didst thou form for the threefold people; thou didst choose a third one of the third tribe; to *bring down* the perfect pure law, that quickeneth the soul, and didst support me, that I might inherit it in the third month.

מישרים All the paths of his goodness and uprightness he made known from his mouth to the people that is near to him; flames of fire proceeded from his voice; he is a buckler to all those that trust in him. Blessed art thou, O Lord! the shield of Abraham.

אתה גבור Thou, O Lord! *art* mighty for ever it is thou who revivest the dead, *and art* mighty to save. *Who* sustainest the living with beneficence, *and* with great mercy quickenest the dead, supportest the fallen, and healest the sick thou settest at liberty those who are bound, *and* wilt accomplish thy faith unto those who sleep in the dust. Who *is* like unto thee, O Lord, of mighty acts? Or who can be compared unto thee. O King! who killest and restorest to life, and causest salvation to spring forth? Thou art also faithful to revive the dead.

המכו They who inherit the testimony are upheld with glory; they all were sociable when the precious and desirable law was given, that is more acceptable and desirable than the most desirable vessels; she is called the King's all-glorious daughter. Thou didst call the faithful messenger to ascend, and didst explain thy precepts to him, both weighty and light, the punishments and admonitions of generals and particulars; the reward for the *performance of the* precepts, and the

גְּמוּלוֹת : נַמְתָּ לוֹ כֹּה תֹאמַר · מִלְּפְחוֹת וּמִלְּהוֹסִיף מַאֲמַר ·
לְנָשִׁים בִּלְשׁוֹן רַכָּה לוֹמַר · כּוֹבֵד הַדִּקְדּוּק לַאֲנָשִׁים לִגְמַר ·
יָרַד מִן הָהָר וְהִשְׁמִיעָם · טַעֲמֵי מֶתֶק וְאִמְרֵי נוֹעַם · חֲבָרוּ וְהוּשְׁווּ
כְּאֶחָד בְּמַדָּעָם · זוֹרְזוּ לְהַקְדִּים מַעַשׂ לְמִשְׁמָעָם · וּבִשְׁלִישִׁי
לְיוֹם הִתְקַדְּשָׁם בּוֹ · הִקְדִּים עַל יָדָם מֶלֶךְ בִּמְסִבּוֹ · דֶּרֶךְ תַּלְמִיד
לְהַמְתִּין לְרַבּוֹ · גְּדֻלָּתוֹ הִפְלִיא לְזֶרַע אוֹהֲבוֹ : בְּנָסְעָם מִיַּם סוּף
אֲגוּדִים · בְּרִיב וּמַצָּא נוֹסְעִים וְעוֹמְדִים · חזן אָנַי בְּעֵת נָסְעוּ
מֶרְפִּידִים · אֶל סִינַי בָּאוּ כְּאֶחָד אֲחוּדִים :

קהל הַלְלוּיָהּ כִּי הוּא הָיָה וְיִהְיֶה · בְּגֶשֶׁם נְדָבוֹת אוֹתָנוּ
יְחַיֶּה · חזן לְפָנָיו יְקִימֵנוּ וְנִחְיֶה · וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה : בָּרוּךְ
אַתָּה יְיָ · מְחַיֵּה הַמֵּתִים :

In this Poem the manner of delivery of the Decalogue is described.

קהל שְׁלֵמִים בַּחֲנוֹתָם נֶגֶד הָהָרָה · שָׁוִים וּנְכוֹנִים בְּרוּחַ
נִשְׁבָּרָה · שְׁמַעְתֶּם חֻקֶּיךָ עֲרוּכָה וּשְׁמוּרָה שִׁמְעָה עַמִּי וַאֲדַבֵּרָה :
מִצְוֹת וְחֻקִּים דַּת וָדִין · מִשָּׁם לָמְדוּ מְאַמְּצֵי הַדִּין · מְדֻשָּׁן בֵּיתֶךָ
זָכוּ לְהַעֲדִין · מִשָּׁמַיִם הִשְׁמַעְתָּם דִּין : עַד לֹא נִגְלָה לִמְצוּקֵי
אֶרֶץ · עָבַר וְזָרַח וְהוֹפִיעַ בָּאָרֶץ · עַמִּים מִשָּׁם נִפְרְצוּ פֶּרֶץ ·
עָמַד וַיְמוֹדֵד אָרֶץ : וּמֵרִבְבוֹת קוֹדֶשׁ אָתָא בְּמִצְעָד · וּלְעַם
קְרוֹבוֹ מִסִּינַי נוֹעַד · וְעַמּוּדֵי תֵבֵל גָּעֲשׁוּ לְהִרָעֵד · וַיִּתְפּוֹצְצוּ
הַרְרֵי עַד : נִקְבְּצוּ לְאֻמִּים רֶגֶשׁ בְּשָׁמְעָם · נֶאֶסְפוּ לְקוֹסֵם
לִשְׁאָלוֹ מַה טַּעַם · נְאֻם הֱשִׁיבָם עַל מָה הָרַעַם · נוֹתֵן עוֹז
וְתַעֲצוּמוֹת לָעָם : בַּנְתָּה מֵרָחוֹק לְנוֹחֲלֵי תְעוּדָה · בִּשְׁלֹם יִסַּדְתָּ
עַל אֶרֶץ אֲגוּדָה · בְּכֵן נַעֲבָדְךָ בְּגִיל וּרְעָדָה · בְּסוֹד יְשָׁרִים
וְעֵדָה : רְדַתְּךָ לְסִינַי בְּאֵלִים בּוֹעֲרִים · רֶשֶׁף לְרַגְלְךָ יָצָא
בְּהַדּוּרִים · רוֹעֲדִים נְמוֹגִים כָּל יְצוּרִים · רָאוּךָ יָחִילוּ הָרִים ·
יָרְאָה וְחָלָה מִתְנָאָה הָאָרֶץ · יָזְמָה פֶּן תֵּהָפֵךְ לְתֹהוּ בְּחֶרֶץ ·

retributions for the breach of them. Thou didst say unto him, thus shalt thou say, neither more nor less ; to speak tenderly to the woman, but to inform the men of the difficult accuracies of *the law*. He came down from the mount, and caused them to hear sweet reasons, and pleasant words ; when they all were unanimous, and in union hastened to declare, we will hear, and do them. And on the third day, he sanctified them, while the King preceeded them at his table ; *though* it is usual for the scholar to wait for the preceptor, but he waved his greatness to the seed of his beloved. When they sojourned together from the Red Sea, they travelled in quarrel and strife, but at the time that they sojourned from Rephidim, they came to Sinai united as one man. Praise ye the Lord, for he *ever* was, and will be ; with liberal showers will he revive us ; he will raise us up, and we shall live in his presence ; and the righteous shall live in his faithfulness. Blessed art thou, O Lord ! who reviveth the dead.

שלמים They were perfected when they encamped against the mount, equally prepared with an humble spirit, *when* thou didst cause them to hear thy statutes, ordered and sure ; and *saying*, hearken, my people, and I will speak. Commandments and statutes, laws and judgments, from whence they learned the strict rules of justice ; from the fatness of thine house, they acquired delight ; from heaven didst thou cause them to hear the judgments. Before he was revealed to those that are the pillars of the earth, he rose up, passed by, and shone in the earth : from thence the people were sundry scattered ; he stood, and measured the earth. And with a part of ten thousand angels he came with a step, and from Sinai, appointed the people near to him ; when the pillars of the world shook and trembled, and the everlasting mountains were broken asunder. The nations tumultuously assembled when they heard *it*, and went to the diviner, to ask him what was the cause ? Who said to them, the reason of this storm is, *because God* giveth the strong and mighty law to his people. Thou didst consider from afar, those that were to inherit the testimony ; *and* for their sake he founded his troop on the earth ; therefore will we serve thee with joy and reverence in the assembly of the upright and the congregation. Thy coming down to Sinai was with flaming angels, who came forth from under thy feet, as burning coals, in glorious *array ;* all creatures trembled and melted away ; the mountains saw thee, and were terrified.

יוסדו עַמּוּדֶיהָ בְּאָנְכִי בְּמֶרֶץ · יוֹדוּךָ יְיָ כָּל מַלְכֵי אָרֶץ : צִבְאוֹת קוֹדֶשׁ אֲחָזוּם בְּעֶתָה · צֶלַע כְּגִיגִית עֲלֵיהֶם כָּפְפְתָּ · צְרוּפָה קִבְּלוּ בְּמָנוֹד וְאֵימָתָה · צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ : חָשׁוּ הָרִים לְקַבֵּל שְׁכִינָתוֹ · חֲפֵצִים לְהִתְעַלּוֹת בִּיקַר תִּפְאַרְתּוֹ · חִבֵּב חוֹרֵב מֵהֲרֵי אַדְמָתוֹ · חָמַד אֱלֹהִים לְשִׁבְתּוֹ : קָרָאתָ לְעָנָיו מֵרוּם גְּבוֹהִים · לְהַנְחִיל תְּעוּדָה לְעַם כְּמֵהִים · חזן מְאוֹד נַעֲלֵיתָ עַל כָּל אֱלֹהִים · וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים :

יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדוֹר וָדֹר הַלְלוּיָהּ :
וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל אֵל נָא :

The Poet sings the praise of God, because he was pleased to render Israel meritorious through the observance of his law; and that they did well in saying, "we will do, and we will hear it;" for which they will merit the future redemption, and shall never be put to shame.

קהל אִם לֹא אֲמָרֶיךָ הַנְּעִימִים · חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא מִתְקַיְּמִים · וְהִנְחַלְתָּם מוֹרָשָׁה לִמְעוּטֵי עַמִּים · מֵאַהֲבָתְךָ אוֹתָם וּבְזֵכֶר שְׁבוּעַת קְדוּמִים · וּמְאֹד תִּתְאַוֶּה לָמוֹ לִהְיוֹת שְׁלֵמִים · וּבְמִשְׁפְּטֵי חֻקֶּיךָ לֵב וָדַעַת מְשִׂימִים · וּבְסוֹד יְרֵאֶיךָ יָשִׁיבוּ טְעָמִים · בְּרִיתְךָ לִנְטוֹר לֶכֶת בְּדֶרֶךְ תְּמִימִים · וּבְעֵת הִשְׁמַעְתָּם חֻקֶּיךָ הַתְּמִימִים · עָמְדוּ בְמוֹרָא כְּאֶחָד מוּשְׁלָמִים · וְנִגְלָה לָמוֹ רָז מַלְאֲכֵי מְרוֹמִים · עֲשִׂיָּה לִשְׁמִיעָה הֱיוֹת מַקְדִּימִים · וְנַמְתָּ מִי יִתֵּן וְהָיָה לְבָבָם זֶה לְעוֹלָמִים · לְיִרְאָה אוֹתִי לְטוֹב לָהֶם כָּל הַיָּמִים · לוּ עַמִּי שׁוֹמֵעַ לִי וּבִדְרָכַי מְסוּיָּמִים · וְיִצְדְּקוּ וְיִתְהַלְלוּ בְּלִי הֱיוֹת אֲשֵׁמִים · כִּמְעַט מִפְּנֵיהֶם אַכְנִיעַ שׁוֹטְמִים · וְאָשִׁיב יָדִי עַל אוֹיְבִים וְקָמִים · חזן יִשְׂרָאֵל נוֹשַׁע בַּיְיָ תְּשׁוּעַת עוֹלָמִים · לֹא בוֹשִׁים וְלֹא נִכְלָמִים · וְאַתָּה אָדוֹן הַצּוּר תָּמִים · בְּאוֹר פָּנֶיךָ יְהַלְּכוּן לְאוֹרֶךְ יָמִים · פֵּתַח דְּבָרֶיךָ הֲבִינֵם בְּחִכּוּמִים · וּתְזַכֵּם לִהְיוֹת חַיִּים וְקַיָּמִים · וּבְתוֹכָם תִּשְׁכּוֹן רָם עַל רָמִים :

The earth saw *thee*, and sorrowed because of her agreement, and thought she should be turned to emptiness by the determination *thereof!* but the foundation of her pillars were strengthened, *when he said, I am*. All the kings of the earth shall praise thee, O Lord! Dread siezed the holy hosts, when thou didst turn the mountain over them as a tub; they received the pure *law* with fear and tremor; she looketh to the ways of her household. The mountains hastened to receive his divine presence; desiring to be exalted with his honoured glory; but he loved Horeb above all the mountains of the earth; *yea*, God desired it for his dwelling. Thou didst call the meek (Moses) from the height of the mount, to cause the people that longed, to inherit the testimony; thou art exceedingly exalted above all gods; and Moses went up unto God.

ימלוך. The Lord reigneth for ever; thy God, O Zion! unto all generations. Hallelujah!

ואתה But thou, Most Holy! who abidest among the praises of Israel; we supplicate thee, O God!

אם Were it not for thine amiable words, the laws of heaven and earth would not exist; thou didst give them for an inheritance to the fewest of the people; because of thy love to them, and in the remembrance of the oath to the *patriarchs;* and didst exceedingly desire them, because they were perfect, and did set their hearts to the statutes of thy judgments; and by the mystery *of the law*, those that fear thee, return proper answers; to keep thy covenant, to walk in the perfect way; and at the time that thou didst cause them to hear thy perfect statutes, they all stood in awe, perfectly united; the secret or the heavenly angels was revealed to them, when they said, we will do it, before that they heard it; and thou didst say, O that their heart would be so for ever, to fear me, that it might be well with them all their days. O that my people would hearken to me, and be marked with my ways; then would they be justified and praised, and be guiltless; I should soon have subdued their enemies, and turned my hand against their adversaries, and those that rise up against them. Israel shall be saved by the Lord with eternal salvation; they shall not be ashamed, nor confounded; and thou art the Lord, the Rock that is perfect; in the light of thy countenance shall they walk to the utmost length of days; the beginning of thy words, make them understand in wisdom, and render them worthy of living permanently; and dwell in the midst of them, O thou who art exalted above the highest.

יוצר לְיוֹם שֵׁנִי שֶׁל שָׁבוּעוֹת:

קהל וחזן חַי וְקַיָּם נוֹרָא וּמָרוֹם וְקָדוֹשׁ:

In this Poem is shewn how the Ten Commandments were formed on the Two Tables.

חזן וקהל וַיָּקֶם עֵדוּת בְּיַעֲקֹב · וְתוֹרָה שָׂם בְּיִשְׂרָאֵל לִנְקוֹב · מוֹרָשָׁה קְהִלַּת יַעֲקֹב: קָדוֹשׁ:

שְׁבוּיַת מָרוֹם לָקְחָה כְּהַיּוֹם · מִצְוֹתֶיהָ וְהוֹרָיוֹתֶיהָ מִפִּי אָיוֹם · מִמִּדְבָּר נְתוּנָה לְיוֹצְאֵי פִדְיוֹם: מַאֲמַר וְצִוּוּי וְעוֹנֶשׁ וְאַזְהָרָה · חוֹק וּמִשְׁפָּט בְּרִית וְתוֹרָה · נוֹעַם הֶגֶא דִּבְּרוֹת עֲשָׂרָה: עֲרוּכִים יַחַד זֶה אַחַר זֶה · וּצְמוּדִים מֶחֱזֶה אֶל מַחֲזֶה · לוּחוֹת כְּתוּבִים מִזֶּה וּמִזֶּה · וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים לְאַשְּׁשָׁה · חֲקָקָם זֶה כְּנֶגֶד זֶה לְדָרְשָׁה · כּוֹנְנָם וְהִתְוָם חֲמִשָּׁה מוּל חֲמִשָּׁה: נוֹעַם אָנֹכִי הִשְׁמִיעַ בְּמַאֲמַר · כְּנֶגְדּוֹ לֹא תִרְצָח הִזְהִיר בְּמִשְׁמָר · זֶה עַל זֶה לְהָבִין וְלִגְמַר: בְּהִכָּשֵׁל יְצוּרִים לִשְׁפּוֹךְ דָּם · כְּאִלּוּ מְמַעֲטִים דְּמוּת בַּהֲזִידָם · כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם: רָמַז לֹא יִהְיֶה בְּשֵׁנִי דִבּוּר: כְּנֶגְדּוֹ לֹא תִנְאָף הִזְהִיר לְצִבּוּר · עַל אוֹפַנָּיו דָּבָר דָּבוּר: יַגִּיד וְיוֹכִיחַ עָלַי כּוֹפְרִים · דּוֹמִים לְאִשָּׁה מְנַאֶפֶת מְאַחֵרִים · תַּחַת אִישָׁהּ תִּקַּח אֶת זָרִים: צִוָּה לֹא תִשָּׂא לַשָּׁוְא שֵׁם כְּלָיוֹת חוֹקֵר · כְּנֶגְדּוֹ לֹא תִגְנֹב הִזְהִיר לְהִתְיַקֵּר · הֲגָנֹב רָצֹחַ וְנָאֹף וְהִשָּׁבֵעַ לַשָּׁקֶר: חִוָּה זָכוֹר אֶת יוֹם הַשַּׁבָּת · כְּנֶגְדּוֹ לֹא תַעֲנֶה הִזְהִיר בְּמַשִּׁיבַת · פֶּן תְּשַׁקֵּר וְתוֹצִיא דִבַּת: קְרִיאָתָם יוֹכִיחוּ לָז לְזֶה לָדוּן · כָּל מְחַלֵּל יוֹם קֹדֶשׁ בְּזָדוֹן · כְּאִלּוּ מֵעִיד עֵדוּת שֶׁקֶר בָּאָדוֹן: בְּשָׁמוֹר יְצִיר שַׁבָּת מְחַלֵּל · מֵעִיד כִּי לְשִׁשָּׁה עוֹלָם שִׁכְלֵל · וְאַתֶּם עֵדַי נְאֻם יְיָ וַאֲנִי אֵל: רָשַׁם מִצְוַת כַּבֵּד לְעַם נִבְרָא · אָב וָאֵם מְכַבֵּד בְּמוֹרָא · מִשְּׁמוּעָה רָעָה לֹא יִירָא: אוֹמֶר לֹא תַחְמֹד שָׁת לְנֶגְדּוֹ · בֵּית רֵיעַ וַאֲמָתוֹ וְעַבְדּוֹ · שׁוֹרוֹ וַחֲמוֹרוֹ וְכָל כְּבוּדוֹ: בֵּאֵר מַאֲמָר לְמַאֲמָר לְמוּלוֹ · יַגִּיד עַל

חי O thou, who liveth and existeth eternally; *and art* tremendous, exalted, and holy.

ויקם And he established a testimony in Jacob, and appointed an express law in Israel, an inheritance for the congregation of Jacob, *for he is* holy.

שבוית The heavenly captive was taken this day; her precepts and instructions were from the mouth of him who is most terrible; from the wilderness it was given to those that were brought forth to redemption. The word commandment, punishment, and admonition; statute, judgment, covenant, and law; and with the pleasant expression of the ten commandments. They were set in order one after the other, and joined sight against sight, being tables written on this side, and on the other side. And the writing was the writing of God to strengthen it; he engraved them opposite each other, that they might be commented upon; he arranged them, and marked them, five against five. The pleasant expression, "I *am*," he caused them to hear; *and* opposite it, he admonished them to observe, "thou shalt not kill," to understand and to judge the one from the other, that when creatures stumble, and spill blood, it is equally *as heinous* as if they presumptuously diminished the glory of God, for in the image of God, made he man. And the second commandment he pointed to, "thou shalt not have," *and* opposite it, he admonished the congregation, "thou shalt not commit adultery;" *thus was every* word fitly spoken. To shew that he that denieth God, is like to a woman that committeth adultery with others, for instead of her husband, she taketh strange men to her. He commanded, "thou shalt not take in vain the name" of him who searcheth the reins; opposite it, he admonished, "thou shalt not steal," to aggrandize *thyself;* for the thief, murderer, and adulterer, swear falsely. He spake, "remember the sabbath-day;" opposite it, he admonished in the law, "thou shalt not bear *false witness,*" lest thou speak falsely, and utter slander. Whoever reads them thus, one against the other, may judge that they who profane the holy sabbath-day wilfully, are equally criminal as if they bore false witness against the Lord. But when man observeth the sabbath, and doth not profane, he beareth witness that the world was perfect in six days; and ye are my witnesses, saith the Lord, that I *am* God. He noted for the created people, the precept of, "honour *thy*

הַחוֹמֵר לְהַכְשִׁילוֹ · סוֹפוֹ לְהוֹלִיד בֵּן שֶׁהוּא מְקַלְלוֹ : וְאֵלּוּ עֲשֶׂרֶת הַדִּבְּרוֹת הַכְּלוּלוֹת · נֶחֱרָתוּ עַל הַלּוּחוֹת · הַמְּעֻלּוֹת · וּמִפֶּה אֶל פֶּה הוּשְׁמְעוּ בְּקוֹלוֹת · נְבוֹנִים שׁוּלְהָבוּ מִלַּהַב הַמִּשְׁמָע · וְהִשְׁמִיעוּ אֵין יְכוֹלֶת לִשְׁמֹעַ · קְרַב אַתָּה וּשְׁמָע : חַי הוֹדָה לַאֲשֶׁר אָמְרוּ · זָכוּ קְרוֹשִׁים וּמִשָּׁם נִתְאַשְּׁרוּ · כְּנָם הֵטִיבוּ אֶת אֲשֶׁר דִּבֵּרוּ :

וַיָּקֶם עֵדוּת בְּיַעֲקֹב · וְתוֹרָה שָׂם בְּיִשְׂרָאֵל לִנְקוֹב · מוֹרָשָׁה קְהִלַּת יַעֲקֹב · קָדוֹשׁ :

In some Congregations אל נא is not said.

אֵל נָא לְעוֹלָם תּוּעֲרָץ · וּלְעוֹלָם תּוּקְדָּשׁ · וּלְעוֹלְמֵי עוֹלָמִים תִּמְלוֹךְ וְתִתְנַשָּׂא : הָאֵל מֶלֶךְ נוֹרָא מָרוֹם וְקָדוֹשׁ · כִּי אַתָּה הוּא מֶלֶךְ מַלְכֵי הַמְּלָכִים · מַלְכוּתוֹ נֶצַח · נוֹרְאוֹתָיו שִׂיחוּ · סַפְּרוּ עֻזּוֹ · פָּאֲרוּהוּ צְבָאָיו : קַדְּשׁוּהוּ רוֹמְמוּהוּ · רוֹן שִׁיר וָשֶׁבַח · תּוֹקֶף תְּהִלּוֹת תִּפְאַרְתּוֹ :

ARGUMENT.

The Poet describes the high antiquity and exalted degree of the Law, and shews the reason why it was kept back to the time of Moses, and not given to Adam, or any of the other Patriarchs, &c.

קהל וחזן כַּאֲשֶׁר נִגְלֵיתָה לַאֲבוֹתֵינוּ בַּיּוֹם הַזֶּה · כֵּן נִזְכֶּה שְׁכִינָתְךָ לַחֲזֶה · וְנֹאמַר הִנֵּה אֱלֹהֵינוּ זֶה : קָדוֹשׁ :

וּבְכֵן יְיָ קָנָנִי רֵאשִׁית דַּרְכּוֹ :

שַׁעֲשׁוּעַ יוֹם יוֹם מֵרֹאשׁ אָמְנָה · קֶדֶם מִפְּעָלָיו אַלְפַּיִם שָׁנָה ·
אָז רָאָה וַיְסַפְּרָהּ חֲקָרָהּ וְהֱכִינָהּ · בִּימִינוֹ חֲקָקָהּ וּבְחֵיקוֹ נְתָנָהּ ·
הֲלֹא חָכְמָה תִקְרָא וּתְבוּנָה · בְּרֹאשׁ מְרוֹמִים קוֹלָהּ נְתָנָה ·
אֲלֵיכֶם אֶקְרָא בַּעֲלֵי אֱמוּנָה · שִׁמְעוּ כִּי נְגִידִים אֲדַבֵּר לְהָבִינָה ·
מִפְתַּח שְׂפָתַי מֵישָׁרִים וּנְכוֹנָה · בְּצֶדֶק כָּל אִמְרֵי פִי בְּלִי תוֹאֲנָה ·
כֻּלָּם נְכוֹחִים לְיוֹדְעֵי בִינָה · קְחוּ מוּסָרִי וְאַל כֶּסֶף וּתְכוּנָה :

father and mother," in fear; then shalt thou not fear any evil tidings; against this was put, " thou shalt not covet *thy* neighbour's house, his maid-servant, or his man-servant, his ox, or his ass," or all his glory. He thus explained one expression by the other opposite, to inform us, that whoever stumbles to covet, will in the end beget a son that will curse him. And these ten general commandments, were engraven on the exalted tables, and from mouth to mouth were they heard with a loud voice; the intelligent *people* were terrified at the flame *of the words* that they heard; for they heard that which is scarcely possible *for creatures* to hear; *they therefore said unto Moses,* draw thou nigh and hear. The living *God* approved of what they said; *whence* they obtained holy *prophets,* and were praised, when he said, they have said well in all that they have spoken.

ויקם And he establised a testimony in Jacob, and appointed an express law in Israel, an inheritance for the congregation o Jacob, *for he is* holy.

אל נא O God! who art ever reverenced, and ever sanctified; mayest thou reign and be extolled for ever and ever. O God! the King, tremendous, exalted, and holy; for thou art the King of kings, whose kingdom is eternal. Speak ye of his tremendous *acts*; declare his might, glorify him, and sanctify him, *and* extol him, *with* joyful song and praise, *even* the mighty praise of his glory.

כאשר As thou wast revealed to our ancestors on this day, so may we merit to see thy divine presence, and we will say, lo! this is our God, O *thou who art* holy!

שעשוע *She* was brought up with him, and daily was his delight for two thousand years before *he* began his work; then he viewed her, searched, prepared, and proclaimed her; with his right hand he engraved it, and placed it in his lap. Is she not called wisdom and understanding? On the high places she raiseth her voice, *saying,* unto you I call, ye faithful men, hearken unto me, for I will speak of excellent things that *deserve* attention; the opening of my lips is just and proper; all the words of my mouth are righteous, without deception; they are all plain to those that have knowledge *and* understanding; *therefore* receive my instruction, and not silver and wealth.

מִקַּדְמֵי קֶדֶם מֵרֹאשׁ נִסַּכְתִּי · בְּאֵין תְּאוֹם וּמַעְיָן נִתְהַלַּלְתִּי · בְּטֶרֶם הַר וָגֶבַע נִתְחוֹלַלְתִּי · בַּהֲכִינוֹ שָׁמַיִם שָׁם הָיִיתִי · בְּאַמְּצוֹ שְׁחָקִים עִמּוֹ נִמְצֵאתִי · אֲנִי הָכְמָה עָרְמָה שָׁכַנְתִּי · מְשַׁחֲרֵי יִמְצָאוּנְנִי וְאוֹהֲבַי אָהַבְתִּי · מֵחָרוּץ וּמִפָּז נִבְחָרָה תְּבוּאָתִי · בְּאוֹרַח צְדָקָה וּמִשְׁפָּט הִתְהַלַּכְתִּי · יָסוּרוּ אֵלַי חֲסַר לֵב וּפֶתִי : לִלְחוֹם בְּלַחֲמִי וְלִשְׁתּוֹת יַיִן מָסַכְתִּי · כִּי עוֹשֶׁר וְכָבוֹד נִמְצָא אִתִּי :

עֲצָתוֹ מֵרָחוֹק אֹמֶן לְאָמְנִי · חֻקּוֹת שָׁמַיִם וָאָרֶץ שָׂם לְמַעֲנִי · רֵאשִׁית דַּרְכּוֹ בְּחֶסֶד קָנָנִי · וּמִצּוּף דְּבַשׁ וְנוֹפֶת הִמְתִּיקַנִי · זָהָב וּפְנִינִים לֹא יַעַרְכוּנִי · כִּי כָל בֵּיתִי לָבוּשׁ שָׁנִי · לִוְיַת חֵן וְרִפְאוּת נְתָנָנִי · יָדַי וְכַפַּי לִפְרוֹשׂ לֶעָנִי · פִּי פָּסוּחַ בְּחָכְמָה וּבְשֵׂכֶל חִכְּמַנִי · וְתוֹרַת חֶסֶד עַל לְשׁוֹנִי · טְבוּחַ טִבְחִי וְעָרוּךְ שֻׁלְחָנִי · אֹרֶךְ יָמִים וְכָבוֹד בִּשְׂמֹאלִי וּבִימִינִי :

וּבַעֲצָתִי נוֹעַץ רוֹכֵב כְּרוּבִים · מְמַדֵּי אֶרֶץ שָׂם וְדִבֵּק רְגָבִים · שָׁמַיִם נָטָה וְשָׂם סִתְרוֹ עָבִים · שֶׁמֶשׁ הִזְרִיחַ וְצָר יָרֵחַ וְכוֹכָבִים · וְהִדְשִׁיא וְהִזְרִיעַ אִלָּנוֹת וַעֲשָׂבִים · וְהִשְׁרִיץ דָּגִים וְעוֹפוֹת וַחֲגָבִים · וְחַיָּה וּבְהֵמָה וְכָל פָּרִים וְרָבִים · וַיֵּצֶר בְּכַפּוֹ רֹאשׁ לְכָל נְצִיבִים · בְּהִבָּרְאוֹ כּוֹנְנוּ תֻּפִּיב וּנְקָבִים · וּמַעַט מֵאֱלֹהִים חִסְּרוֹ בָּאֲהָבִים · וְכָבוֹד וְהָדָר עִטְּרוֹ בְּשִׂגּוּבִים · וְהִמְשִׁילוֹ בְּמַעֲשָׂיו הָעֲצוּמִים וְהָרַבִּים :

נוֹעַם אֶבֶן יְקָרָה שָׁת מְסוּכָתוֹ · בְּצַלְמוֹ רִקְמוֹ וְהִפְאִיר תְּמוּנָתוֹ · וּמִקְצֵה עַד קָצֵה הֵקִים קוֹמָתוֹ · וְחָלַק לוֹ מִשֵּׂכֶל תְּבוּנָתוֹ · וּבְמִלַּת לְשׁוֹן הִפְלָא דִּבַּרְתּוֹ · וְיִקְרָא שֵׁמוֹת לְכָל

מקדמי Of all the most ancient, I was appointed at first; when there was neither spring nor abyss, I was praised; before *there was* either mountain or hill, I was brought forth; when he prepared the heavens, I was there; when he strengthened the clouds above, I was with him. I, wisdom dwell with prudence; they that seek me early shall find me; for I love those that love me; my fruit is more choice than gold, yea, than fine gold; I lead to the path of righteousness and justice. Turn unto me, ye who are simple, and want understanding, to eat bread, and drink the wine that I have mingled; for riches and honour are found with me.

עצרני He brought me up, and I was of his council of old; he appointed the statutes of heaven and earth for my sake; with mercy he possessed me in the first of his way, and rendered me more sweet than honey, and the dropping of honeycombs; gold and rubies cannot equal me, for my whole house is clothed with scarlet; for an addition of grace and health hath he ordained me; my hands are spread out to the poor; my mouth is opened with wisdom, and he instructed me with intelligence, and the law of mercy is on my tongue. I have prepared my entertainment, and set my table in order; length of days is in my right hand, and honour in my left hand.

ובעצתי He who rideth upon the cherubs took counsel of me, when he fixed the measure of the earth, and united the clods; *when* he spread out the heavens, and made the clouds his secret place; *when* he caused the sun to shine, and formed the moon and stars; and covered *the earth* with grass and herbage, and planted trees; and created in abundance, fish, fowls, and grass-hoppers; and beast, and cattle, and all *things* that increase and multiply. He then with his hand formed the principal of terrestrial beings; when he created him, he formed him, with tabrets and pipes; and in love made him but a little lower than the angels; and crowned him with strength, glory, and honour; and caused him to bear rule over his mighty and abundant works.

נועם He founded a beautiful tabernacle of precious stones for him; he wrought him curiously in his image, and beautified his form; and from one end of the earth to the other he raised his height; and gave him a part of his intelligent knowledge, and endowed him with the wonderful gift of speech; so that he gave names to all his creatures;

בְּרִיָּתוֹ · וְעַל כָּל יְצוּרִים הָיְתָה אֵימָתוֹ · וּבְעֵדֶן גַּן הָיְתָה חֲנָיָתוֹ · וּלְהַמְתִּיקָנִי בְּפִיו הָיְתָה תַאֲוָתוֹ · עֵקֶב הֱיוֹתוֹ רֹאשׁ עַפְרוֹת אַדְמָתוֹ · חֻקּוֹתַי וְתוֹרוֹתַי לַהֲגוֹת בְּאִמְרָתוֹ · וְנוֹעַם מִשְׁפְּטֵי צִדְקִי לְחַוּוֹתוֹ :

בְּשׁוּרִי מַעֲשֵׂהוּ זָר מַעֲשֵׂהוּ · לֹא שָׁמַר צִוּוּי וַיַּפְרִיהוּ · בִּיקָר לֹא לָן וַיְגָרְשֵׁהוּ · וְנִמְשַׁל כַּבְּהֵמוֹת נִדְמָה מִקְרֵהוּ · בְּאָכְלוֹ מִן הָעֵץ אֲשֶׁר צִוָּהוּ · לְבִלְתִּי אֱכוֹל מִמֶּנּוּ וּלְטַעֲמֵהוּ · וְהִרְצֵיתִי אֲמָרַי לִפְנֵי בּוֹרְאֵהוּ · לֹא חָפַצְתִּי בוֹ כִּי מֶרִי הוּא · בְּמִפְקַד אֶחָד לֹא עָמַד לְקַיְּמֵהוּ · וּבִקְצִית תִּלְתַּלֵּי אֵיךְ יַעֲמוֹד הוּא · בַּחֲסַר לֵב יָמוּת בְּלִי לְהַחֲיֵהוּ · לֹא נוּכַל לְהִדָּבֵק אֲנִי וָהוּא :

רַבּוּ שָׁנִים וְהָלְכוּ דוֹרוֹת · אֲנִי הָיִיתִי אֲצוּרָה בִּמְרוֹמֵי דִירוֹת · בֵּין אֶרְאֶלֵּי טוֹהַר אֲמָרוֹתַי טְהוֹרוֹת · וְעָמַד אִישׁ צַדִּיק תָּמִים בְּדוֹרוֹת · מֵיַשֵּׁר מַעְגָּל וּמְסִילּוֹת יְשָׁרוֹת · אֶת הָאֱלֹהִים הִתְהַלֵּךְ בְּכוּשָׁרוֹת · מְנַחֵם מִמַּעַשׂ וּמֵעוֹצֶב מְאֵרוֹת · וּבְשֶׁטֶף זַעַם נֶחֱלַץ מִצָּרוֹת · בְּצֵאתוֹ לִרְוָחָה מִתּוֹךְ מַסְגֵּרוֹת · הִקְרִיב קָרְבַּן מִנְחָה וּתְשׁוּרוֹת · מִכֹּל חַיָּה וּבְהֵמָה וְעוֹפוֹת טְהוֹרוֹת · וְרָצָה לְדָבְקוֹ בִי אֲמָרוֹתַי לְהוֹרוֹת :

יוֹם נִשְׁתַּכֵּר נִפְרְדָה תַאֲוָתוֹ · מִמַּטְּעֵי כַרְמוֹ הִרְוָה שְׁתִיָּתוֹ · וְנִתְגַּל בְּאָהֳלוֹ וְגִלָּה נַבְלוּתוֹ · וּבְנוֹ נִכְנַס וְרָאָה עֶרְוָתוֹ · וַיִּיקֶץ מִיֵּינוֹ וְאֵרְרוֹ בְּקִלְלָתוֹ · עֶבֶד עֲבָדִים לְאֶחָיו הֱיוֹתוֹ · בַּעֲשׂוֹתוֹ כָּכָה מְאַסְתִּיו לְשִׂנְאָתוֹ · וְנַמְתִּי לְצוּרִי לֹא אֶחְפּוֹץ קִרְבָתוֹ · כִּי בְּשִׁכְרוּתוֹ יָצָא מִדַּעְתּוֹ · וַיָּפֶר חֻקִּי וַיִּקְרַב מִיתָתוֹ · לֵץ הַיַּיִן חוֹמָה בְּשִׁתּוּתוֹ · כָּל שׁוֹגֶה בוֹ לֹא יִרְבֶּה חָכְמָתוֹ :

צֶדֶק לְעֶשְׂרִים הָעִיר מִמִּזְרָח · בּוֹרְאוֹ הִכִּיר לִשְׁלוֹשׁ אֵיתָן הָאֶזְרָח · וְכִתֵּת וְשִׁבֵּר אֱלִילֵי תֶּרַח · וּמִבֵּין חֲשֵׁכִים אוֹרוֹ זָרַח ·

and his dwelling was in the garden of Eden; and to make me palatable to his mouth, it was his desire; because he was the first *created being* of the dust of his earth; that he might meditate with his words in my laws and statutes, and to declare to him the beautiful judgments of my righteousness.

בשורי *But* when I viewed his work, it surely appeared strange unto me, and he did not keep God's commandment, but broke it; and therefore did not abide in honour, for he drove him out; and it chanced to him, like unto the beasts that perish, when he ate from the tree, which he commanded him not to eat thereof, nor to taste it. I then arranged my words before his Creator, *saying*, I take no delight in him, because he is rebellious; *lo!* he could not keep one precept, how, then, will he keep six hundred and thirteen? He will die for want of wisdom, and will not be able to save himself; I and him, can by no means be united.

רבו The years multiplied, and the generations passed away, *while* I was treasured up in his exalted abode, and discoursed with the pure angels; when there arose a righteous man in his generations, who trod in his straight path, and walked uprightly with God, he comforted, *mankind* from their work, the toil of the curse of the *earth;* he was delivered from the wrathful flood; *and* when he went forth to enlargement from the ark he offered burnt-offerings and meat offerings of all clean beasts and birds; *then God* desired to unite him to me, to instruct *him in* my words.

יום *But* on the day that he was intoxicated, his desire was separated; he satisfied his thirst from the plant of his vineyard, and being uncovered in his tent, he shewed his folly, and his son went in, and saw his nakedness; *therefore* when he awoke from his wine, he cursed him with his curse, *saying*, a servant of servants shall he be to his brethren. When he acted thus, I rejected him, even to hatred; and said to my Former, I desire not his union, for in his inebriation he went out of his mind; he *therefore* will break my statutes, which will cause his death; the scorners roar when drinking wine; *and* all those that thus err will not increase in wisdom.

צדק At *the end of* twenty *generations*, the righteous *Abraham* rose up from the east; who knew his Creator at three years of age, and continued strong in faith, and brake in pieces the images of Terah; *thus* his light shone forth from

וּמִבֵּית מוֹלַדְתּוֹ גָּלָה וּבָרַח · וְהִצְלִיחַ בְּלֶכְתּוֹ וְכַחֲבַצֶּלֶת פָּרַח · אֵשֶׁל נָטַע וְהָעוֹבְרִים הֶאֱרַח · וּבְקַצְוֵי אֶרֶץ רֵיחוֹ הֵירַח · וְתוֹעֵי דֶרֶךְ הִסְלִיל בְּאוֹרַח · יִתֵּן לְפָנָיו גּוֹיִם וּמְלָכִים הִבְרַח · וְשָׁמַר תּוֹרוֹת וּבְמִצְוֹת טָרַח · וְגָבַר כְּצֵאת הַשֶּׁמֶשׁ מִן הַמִּזְרָח :

חֻבַּב וְנֶחְשַׁק בְּשָׁמְרוֹ אֱמוּנָה · בְּנִסְיוֹנוֹת עֶשֶׂר נִצְרַף לְבַחֲנָה · וּמָצָא שְׂכַר בִּטְנוֹ לְמֵאָה שָׁנָה · וְהִתְחִיל בְּמִצְוָה נִתְּנָה לִשְׁמוֹנָה · וְגַם צוּר בָּא ׳עת וְהִגִּיעַ עוֹנָה · אָמוֹן שַׁעֲשׁוּעִים לְהִנָּתֵן בְּמַתָּנָה · וְגַם אֲנִי נִרְצֵיתִי בוֹ לְהִתְחַתְּנָה · לוּלֵי נָם בַּמָּה אֵדַע כִּי אִירָשֶׁנָּה · וְשָׁאַל אוֹת לְהוֹדִיעוֹ נְכוֹנָה · וְגָרַם גֵּרוּת אַרְבַּע מֵאוֹת שָׁנָה · בְּפֶרֶךְ לְעַנּוֹת עֲדַת מִי מָנָה · אָז חָדַלְתִּי בָּאָרֶץ לְשָׁכְנָה :

קָם בְּנוֹ תַּחְתָּיו וְהוּשַׁת לְשָׂרִים · בְּדַרְכֵּי הוֹדוֹ הָלַךְ בְּמֵישָׁרִים · לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּטִים יְשָׁרִים · וּכְקָרְבַּן נִיחוֹחַ הוּעֲלָה בְּבֵירוּרִים · וְנִרְצָה כְּכָלִיל וְשַׁלְמֵי אֵמוּרִים · וְזָרַע וּמָצָא מֵאָה שְׁעָרִים · וְהִצְלִיחַ וְהִשְׂכִּיל וְהִנְעִים אֲמָרִים · וְחָפֵץ לְהַגְדִּילוֹ בְּתוֹרַת מוּסָרִים · וְגַם אֲנִי אֲהַבְתִּיו וְחִמַּדְתִּיו מִנְּעוּרִים · לוּלֵי שְׂאֵתוֹ פְּנֵי עוֹכֵר בָּעוֹכְרִים · וּבַעֲשָׁנוֹ נֶעְשַׁן וְהִכְהָה מְאוֹרִים · בַּעֲבוּרוֹ נִמְנַעְתִּי לְהִוָּדַע בַּשְּׁעָרִים :

חֶבְיוֹן עוֹז שְׁכַנְתִּי בְּמַחְמָד · לָאָרֶץ לֹא יָרַדְתִּי לְהִתְלַמֵּד · וְעָמַד אִישׁ תָּם וְתַאֲוָתִי חָמַד · יוֹשֵׁב אֹהָלִים עִתּוֹתַי לְהִתְמַד · בְּרָכָה יָרַשׁ וְלִגְבִיר הוּעֲמַד · זַרְעוֹ לְהַרְבּוֹת כְּחוֹל לֹא יִמַּד ·

the midst of darkness; and from his father's house he was driven, and fled away; but prospered as he went, and bloomed as the lily; he planted a grove, and hospitably entertained the *weary* travellers; so that his fame was known to the ends of the earth; and those that erred in *their* way, he led into the right path; nations were subdued before him, and he made kings flee; he observed the laws, and was diligent in the precepts; and grew strong as the sun when he goeth from the east.

חבב He was acceptable and desirable *to God*, because he observed the truth; he was tried and proved ten times; and at an hundred years obtained his son, and *with him* began the observance of the precept that is to be performed on the eighth day; the Creator then said, the time is come, and the season draweth nigh, *that thou* who wast brought up with delight, shouldest be given unto him for a gift; I then said, that I was willing to be united to him, but that he had said, whereby shall I know that I shall inherit it? and asked a sign to know its completion; and thereby caused four hundred years bondage to his posterity; I therefore forebore dwelling on the earth.

קם His son rose up in his stead, and was appointed a prince; in his father's ways he walked uprightly, to do perfect justice and righteousness; and with a pure heart, he was offered as an offering of a sweet savour; and was accepted as an whole burnt-offering, and the members of a peace-offering; and he sowed, and received an hundred fold; he also prepared, and acted wisely with prudent speech; and *therefore God* desired to exalt him with the admonishing law; I also loved him, and desired him from his youth, were it not that he had favoured the troubler (Esau), by the smoke of whose incense his eye-sight was darkened; on his account, I was not willing to be known in the gates.

חביון In the strong hiding-place, I rested with delight, so that I did not descend to the earth to be studied; when a plain man arose, and earnestly desired me; he continually dwelt in the tents; he inherited the blessing, and was appointed lord over his brother, and *was promised* that his seed should be multiplied as the sand, that cannot be measured; with a liberal mind was he endowed: he walked in his simplicity

וְרוּחַ נְדִיבָה סְמָכָתְהוּ לְהַצְמַד · בְּתֻמּוֹ הָלַךְ וּבְכָשְׁרוֹ עָמַד · יוֹצְרוֹ אֲהֵבוֹ וּבְעֵינֵי נֶחְמַד · וַיּוֹרֵנִי הִנֵּה זֶה נָעִים וְנֶחֱמַד · וְנָאֶה לוֹ בְּהֶגְיוֹנְךָ לִלְמַד · יִתְמוֹךְ לִבּוֹ דְבָרֶיךָ וּבְסוֹדְךָ יוּעֲמַד :

זַךְ הָיָה וְנָבָר וְאִישׁ אֱמוּנָה · וְרָאוּי לְהִשְׁתַּעֲשֵׁעַ בְּמַתַּן צְפוּנָה · אֲבָל לֹא שָׁקַט וְלֹא הוּפְנָה · בְּבֵית אָבִיו לֹא נָח מִתְּלוּנָה · אָחִיו מִתְנַחֵם לְהָרְגוֹ בְּשִׂטְנָה · עָמַד מִפָּנָיו וַיֵּלֶךְ פַּדֶּנָה · בְּמַקְלוֹ עָבַר וַיָּבֹא חָרָנָה · בְּאִשָּׁה שָׁמַר עֶשְׂרִים שָׁנָה · בְּגִדּוּל בָּנִים נִטְרַח בַּאֲנִינָה · נִמְכַּר פּוֹרָת לְתַעֲלָה וְלִמְגִינָה · וּבִשְׁנֵי רַעֲבוֹן יָרַד לְגוֹשְׁנָה · לָכֵן לֹא נָפַלְתִּי בְּגוֹרָלוֹ לְמָנָה :

קָרַב מוֹעֵד וְהִגִּיעַ זְמַן · וְשָׂר בְּעִנּוּי עַם לֹא אַלְמָן · וַיָּקָם מוֹשִׁיעַ רוֹעֶה נֶאֱמָן · תְּחִלַּת צֵאתוֹ מִצְרִי טָמַן · וַיַּךְ בְּמִצְרַיִם כָּל אֱלִיל וְחַמָּן · וַיְכַחֵד כָּל גִּבּוֹר שַׂר וּמַשְׁמָן · וְהִגִּיהַּ אוֹר וְהֵאִיר אַשְׁמָן · אֲסִירֵי עוֹנִי לְיֶשַׁע זָמַן · יָם הֶעֱבִירָם וְהִסִּיעָם לְתֵחוּמָן · וְהֵגִיז לָמוֹ שְׂלָיו וְהִמְטִירָם מָן · הִכָּה צוּר וַיָּזוּבוּ מֵימָן · וְאִוָּה לְהַנְחִילָם מַעֲשֵׂי יְדֵי אָמָּן :

וּבְיֶרַח הַשְּׁלִישִׁי לַחוֹפֶשׁ לְצֵאתָם · בָּאוּ לְחוֹרֵב כָּל מִקְהֲלוֹתָם · וְנֶגֶד הָהָר הָיְתָה חֲנָיָתָם · הִסְכִּימוּ דַעְתָּם וְהִשְׁווּ עֲצָתָם · וּמֹשֶׁה עָלָה וְהוּשָׂם כְּחוֹתָם · וְנִצְטַוָּה לֵךְ אֶל הָעָם וְקִדַּשְׁתָּם · הַיּוֹם וּמָחָר צִוָּה פְּרִישָׁתָם · וְיוֹם אֶחָד הוֹסִיף לְטָהֳרָתָם · וְסִדֵּר עִנְיָנָם וּמִצְוַת הַגְבָּלָתָם · וּבָנָה מִזְבֵּחַ וְכָרַת בְּרִיתָם · וְהֵקִים מַצֵּבוֹת כְּנֶגֶד שִׁבְטֵי תָם · וַיְקַדֵּשׁ אֶת הָעָם וַיְכַבְּסוּ שִׂמְלוֹתָם :

and continued in his integirty ; his Creator loved him, and he was desirable in my sight; he shewed him to me, *and said,* lo, this *man* is amiable and desirable, and it would be proper for him, to study and meditate on thee, that his heart may be supported by the words, and be initiated into thy mystery.

יד He was a pure and faithful man, and was fit to delight himself with the hidden gift, but he had neither rest nor leisure; in his father's house, he could not rest for strife, his brother comforting himself, *by purposing* to kill him in enmity; he *therefore* rose up, and went to Padan *Aram* because of him; with his staff he passed over *Jordan* and came to Haran, and served twenty years for a wife, and was wearied with the rearing of his children. Joseph was told that he might be a relief and shield to him; for in the years of famine, he went down to Goshen, I therefore did not fall into his lot for a gift.

קרב When the time and the season drew nigh, and he saw the affliction of the people that is not widowed, and raised up *for them* a saviour *and* a faithful shepherd; who when he first went out to see their burdens, smote the Egyptians, and destroyed all the idols and solar statues that were in Egypt, and caused all the princes and mighty men to cease; he made the light shine to those that were in darkness, and prepared salvation for those that were bound in affliction, causing them to pass through the sea, and made them journey to the border; he brought them quails, and caused manna to rain for them; he smote the rock, and its water flowed; and he desired to make them inherit the work of the *great* artificer.

ובירח And in the third month of their going forth to freedom, all their congregation came to Horeb, and encamped opposite the mountain, and all were unanimous in opinion and counsel; when Moses went up, and was appointed as a signet, and was commanded, "go unto the people, and sanctify them," and command their separation this day, and to-morrow, he added one day more to purify them; and he arranged their order, according to the precept of the bounds; he also built an altar, and made a covenant with them, and set up pillars according to the perfect tribes; and sanctified the people, and they washed their clothes.

אֲזַי בַּשְּׁלִישִׁי בִּהְיוֹת בּוֹקְרוֹ · מֶלֶךְ בִּמְסִבּוֹ הוֹפִיעַ בִּיקָרוֹ · רִבּוֹתַיִם אַלְפֵי שִׁנְאָן מְשַׁנְּנֵי פְּאֵרוֹ · וַיְהִי קוֹלוֹת וּבְרָקִים וְהִזְרִיחַ אוֹרוֹ · קוֹלוֹ בְּכֹחוֹ וְקוֹלוֹ בַּהֲדָרוֹ · וְרוּחַ סְעָרָה עוֹשָׂה דְבָרוֹ · וְעָנָן כָּבֵד כִּסָּה עַל הָרוֹ · וְהַצּוּרִים נִתְּצוּ הָרִים בְּעָקְרוֹ · הוֹלֵךְ וְחָזָק קוֹל שׁוֹפָרוֹ · חוֹצֵב לֶהָבוֹת אֲרָזִים בְּשָׁבְרוֹ · קוֹל יְיָ יָחִיל מִדְבָּרוֹ · וְכֻלּוֹ אוֹמֵר כָּבוֹד בִּפְאֵר דְּבִירוֹ:

מִתְפָּאֶרֶת הָיִיתִי בְּיוֹם חֲתוּנָתִי · הִנֵּה בָּא קִצִּי וְהִגִּיעַ עִתִּי · לְהוֹדִיעַ יָפְיִי וּלְהַגִּיד תִּפְאַרְתִּי · יֵצֵא טִבְעִי וְתִתְעַלֶּה חֻפָּתִי · יֵדְעוּ הַכֹּל מַה מְּלַאכְתִּי · צֶדֶק וּמִשְׁפָּט בְּתוֹךְ נְתִיבָתִי · עוֹמֶק חָכְמָתִי וְסוֹד בִּינָתִי · יָבִינוּ שְׂכָרִי עוֹנְשִׁי וְאַזְהָרָתִי · עֵרֶךְ שֻׁלְחָנִי וְסֶגֶר מִסְגַּרְתִּי · תִּקּוּן אֶצְבְּעוֹתַי וְרַב פְּעוּלָתִי · כִּי עַד עַתָּה בִּמְרוֹמִים שָׁכַנְתִּי · וְהַיּוֹם בָּאָדָם מַתָּנוֹת לָקַחְתִּי:

צִיר אֱמוּנִים נִתְעַלָּה בִּבְחִירִים · כְּצִנַּת שֶׁלֶג בְּיוֹם קְצִירִים · חָכָם עָלָה לְעִיר גִּבּוֹרִים · וַיּוֹרֶד עוֹז מִבְטָחָה לַהֲדוּרִים · אֲמָרִים נְעִימִים מִפְּנִינִים יְקָרִים · וַקִּבְּלָם מִיָּמִין יוֹצֵר הָרִים · וְצִבְאוֹת קוֹדֶשׁ עוֹנִים וְאוֹמְרִים · טֶרֶם נִשְׁמַע אָנוּ שׁוֹמְרִים · וְשָׁמְעוּ מִפִּיו עֲשֶׂרֶת הַדְּבָרִים · וּפָחֲדוּ וְרָעֲדוּ מֵרְעָמִים כַּבִּירִים · וּפָתְחוּ וְעָנוּ כָּל הַיְצוּרִים · יְיָ עוֹז לְעַמּוֹ יִתֵּן וּמִשְׁפָּטִים יְשָׁרִים:

חזן וַיִּשְׂמְחוּ כָּל הָעָם · בְּשִׂמְחַת אִמְרֵי נוֹעַם · וְנִתְמַנָּה צִיר רוֹעָם · וַיֵּרֶד מֹשֶׁה מִן הָהָר אֶל הָעָם:

אזי Then on the third day, in the morning, the King shone forth in his glory in the midst of them, and twice ten thousand angels chanted his praise; and there were thunders and lightnings, and resplendent light; with his powerful and majestic voice, and the stormy wind fulfilling his word, and a thick cloud covered his mount; while the rocks were cast down, and the mountains torn up by the roots, and the voice of his trumpet waxed louder and louder, cleaving the flames, when he broke the cedars, *and* the voice of the Lord shook the wilderness; and all spake of his glory in his beauteous oracle.

מתפארת I exulted on the day of my nuptials; behold, the crisis is come, and the time approached to make known my beauty, and to declare my glory; my disposition will be known, and my nuptial canopy be exalted; so that all will know what my occupation is; for righteousness and justice are in my paths; they will comprehend the depths of my wisdom. and the profundity of my understanding; also the reward I bestow, the punishment I inflict, and my admonition; the precepts that are plain, and those which require explanation; the ordination of my fingers, and the greatness of my work; for till now, I dwelt in heaven, but this day was I taken for a gift to man.

ציר The faithful messenger (Moses) was exalted above all the chosen, *and as acceptable* as the cooling snow on the day of harvest; the wise *man* went up to the abode of the mighty *angels*, and brought down the majestic trust to the beautified nation; *whose* amiable words were more precious than rubies and which he (Moses) received from the right hand of him who formed the mountains, *while* the holy hosts (Israel) answered, and said, before we hear them, we will observe them; and when they heard the ten commandments from his mouth, they were afraid and trembled, because of the mighty thunderings; and all creatures proclaimed, the Lord giveth strength and upright judgments to his people.

וישמחו And all the people rejoiced with the pleasant words *of the law;* the messenger was also appointed their shepherd; *as is said,* and Moses went down from the mount unto the people.

THE ARGUMENT.

The Poet makes particular mention of each of the Ten Commandments, and before that he expressly mentions the commandment, he takes notice of the rules, appendant to it, &c.

וּבְכֵן וַיֵּרֶד משֶׁה מִן הָהָר אֶל הָעָם :

אַלּוּף מְסֻבָּל בְּהוֹד אֲפוּדִים · בְּיָדָיו גְּלִילֵי זָהָב חֲמוּדִים · גָּרוֹן עָנוּק לְשׁוֹן לִמּוּדִים · דְּבָרִים דְּבוּרִים כְּאוֹפָן שְׁקוּדִים · הַמְּשׁוּלִים לְשָׁלֹשׁ מַשְׁקִים נֶחֱמָדִים · וּבְפָחוֹת שֶׁבַּכֵּלִים נִשְׁמָרִים וְעוֹמְדִים · זוֹנְחִים הַגָּבוֹהַּ וְלַנָּמוּךְ יוֹרְדִים · חַיִּים וּרְפוּאוֹת לְמוֹצְאֵיהֶם מַעֲמִידִים · טוֹהַר בַּעֲלִיל שִׁבְעָתַיִם מְנֻקָּדִים · יְקָרִים מִזָּהָב וּמִפְּנִינִים נֶחֱמָדִים · כָּל חֲפָצִים לְנֶגְדָּם בַּל נִמְדָּדִים · לֶקַח טוֹב וּמוּסָר מַגִּידִים · מֶתֶק וּמַרְפֵּא לַעֲצָמוֹת וְגִידִים · נְתוּנִים מֵאֵשׁ וְכָאֵשׁ יוֹקְדִים · סַם חַיִּים לְבָהֶם מִתְכַּבְּדִים · עוֹזְבֵיהֶם עֲזוּבִים וְחוֹבְקֵיהֶם מְכֻבָּדִים · פִּלְפּוּלָם בִּשְׁלֹשׁ עֶשְׂרֵה מִתְלַמְּדִים · צוֹרְפֵיהֶם מוֹשִׁיבִים בֵּין נְגִידִים · חזן קוֹנֵיהֶם לְחַיֵּי עוֹלָם עֲתִידִים · רַב טוּב הַצָּפוּן לַחֲסִידִים · שׁוֹמְרֵיהֶם יוּצָּלוּ מִכָּל פְּחָדִים · תּוֹמְכֵיהֶם מְאֻשָּׁרִים וּבוֹזֵיהֶם מְלַפְּדִים :

מְלַפְּדִים לַפִּידִים וּבְרָקִים נוֹגְהִים · בְּתִתּוֹ עֹז מִשְּׁמֵי גְבוֹהִים ·
חזן וַיְדַבֵּר אֱלֹהִים :

תַּחְתִּיּוֹת אֶרֶץ כַּדּוֹנַג נְמַקִּים · שָׁחוּ גִּבְעוֹת עוֹלָם הַמְּצוּקִים · רַבּוּ רְעָמִים וְגָבְרוּ זִקִּים · קוֹלֵי קוֹלוֹת מְשַׁנְּנִים וַחֲזָקִים · צִפְצוּף הַדִּבּוּר כְּנִצּוֹצֵי בְרָקִים · פַּטִּישׁ מְפוֹצֵץ סַלְעֵי נְקִיקִים · עוֹרֵךְ אַחַת וּשְׁתַּיִם מִתְחַלְּקִים · סוֹד יְרֵאִים וּמִשְׁפָּטִים צַדִּיקִים · נוֹתְנֵי קוֹל שׁוֹפָר מִתְחַזְּקִים · משֶׁה יְדַבֵּר וְהַכֹּל שׁוֹתְקִים · לְעַמּוֹ הִנְחִיל

THE ARGUMENT.

The Poet makes particular mention of each of the Ten Commandments, and before that he expressly mentions the commandment, he takes notice of the rules, appendant to it, &c.

ובכן And thus Moses went down from the mount to the people.

אלוף A prince encompassed with splendour; in his hands were the golden tables of the law, which adorneth the necks of those that study it; its words are properly arranged and fitly spoken, and are compared to the three most desirable liquors, that are best preserved in the meanest vessels, and flow from the heights of the low places; they establish life and health to those that seek them; they are pure, refined seven-fold, more precious than gold, and more desirable than pearls; and the most desirable things are not to be compared to them; they declare good instructions, and admonitions; they are agreeable, and a cure for the bones and veins; they were given from the midst of the fire, and penetrate as fire; they are a balm of life to those that revere them; they forsake those that forsake them, but embrace those that honour them; they are taught by thirteen logical rules; they that explain them, are seated among princes; *and* those that possess them, are prepared for everlasting life, *to partake of the* abundant good that is hidden for the pious; they that observe them are delivered from all fear; they that are supported by them are happy, but their despisers are destroyed in flames of fire.

מלפדים There were burning flames, and resplendent lightnings, when he spoke *with* a mighty voice from the high heavens. And God spake.

תחתיות The nethermost part of the earth melted like wax; the everlasting and immoveable hills sank; the thunder was abundant, and the lightning strong; strange and mighty voices; the sound of the word of the Almighty was like flashes of lightning, *as* an hammer that breaketh the rocks in pieces; one expression of the Lord was divided into two; the principle of the reverence of God and of the righteous judgments; the voice of the שופר (cornet) was exceeding loud; but *when* Moses

מִדְּבַשׁ מְתוּקִים · כּוֹשֶׁר אֱמוּנַת עִתִּים חֲשׁוּקִים · יְדִיעַת חוֹסֶן וִישׁוּעַת נְזִיקִים · טַעֲמֵי חָכְמָה וָדַעַת מְפִיקִים · הִנָּם נְתָנָם גּוֹזֵר וּמֵקִים · זִכָּם בְּמַתָּנָה לִבּוֹ דְבֵקִים · וְכֻלּוֹ מַחֲמַדִּים וְחִכּוֹ מַמְתַּקִּים · הִשְׁמִיעַ אָנֹכִי בְּרֹאשׁ פְּרָקִים · דֶּרֶךְ בַּעֲשׂוֹתוֹ בְּמַיִם עֲמוּקִים · גִּבּוֹר נִגְלָה וְנִלְחָם בִּמְצוּקִים · בְּתִתּוֹ בְסִינַי דָּתוֹת וְחֻקִּים · אֲזַי כְּרַחֲמָן נִגְלָה מִשְּׁחָקִים :

מִשְּׁחָקִים הִבְרַקְתָּ נוֹגְהֶיךָ · וְהִשְׁמַעְתָּ לְעַם כְּמֵהֶיךָ · חזן אָנֹכִי יְיָ אֱלֹהֶיךָ :

אֶרֶץ עָשִׂיתִי וְאָדָם בָּרָאתִי · בְּרִיחַ וּדְלָתַיִם לַיָּם שַׂמְתִּי · גִּלִּיתִי שַׁחַר וָנֶשֶׁף וּבוֹקֶר צִוֵּיתִי · דֶּרֶךְ לַחֲזִיז קוֹלוֹת פִּלַּגְתִּי · הָאוֹר וְהַחֹשֶׁךְ בִּמְקוֹמָם שִׁכַּנְתִּי · וְהָאָרֶץ וּמְלוֹאָהּ לִכְבוֹדִי יָצַרְתִּי · זְרִיחַת מַזָּרוֹת בְּעִתָּם הוֹצֵאתִי · חֻקּוֹת שָׁמַיִם וָאָרֶץ מִשְׁטָרָם שַׂמְתִּי · טוֹפְלֵי שֶׁקֶר בְּשֶׁטֶף הֶאֱבַדְתִּי · יוֹרְדֵי בִקְעָה לְשׁוֹנָם בִּלַּלְתִּי · כְּדָרְלָעוֹמֶר וְעוֹזְרָיו הִכֵּיתִי · לְעֵמֶק שָׁוֶה לַיְלָה חִלַּקְתִּי · מוֹרִיָּה עֲקֵדַת יָחִיד רָאִיתִי · נֶדֶר נָדַרְתִּי בִּי נִשְׁבַּעְתִּי · שַׂר אֶל מַלְאָךְ בְּעֶזְרוֹ הָיִיתִי · עִמּוֹ מְדַבֵּר לְרוֹדְפוֹ הִזְהַרְתִּי · פַּתְרוּסִים בְּעֶשֶׂר מַכּוֹת מָחַצְתִּי · צִבְאוֹתֵיכֶם בְּעֶצֶם הַיּוֹם גָּאַלְתִּי · קָרַעְתִּי יַם סוּף וְאֶתְכֶם הֶעֱבַרְתִּי · רְאִיתֶם בְּעֵינֵיכֶם אֲשֶׁר עָשִׂיתִי · שִׁדַּדְתִּי מְזַנֵּב וְחֵילוֹ הֶחֱלַשְׁתִּי · שַׁבַּת קֹדֶשׁ לָכֶם הִנְחַלְתִּי · תִּרְגַּלְתִּי וּבְכַנְפֵי נֶשֶׁר נְשָׂאתִי · תּוֹקֶף שָׁלֹשׁ מַתָּנוֹת לָכֶם נָתַתִּי :

נָתַתִּי לְךָ תּוֹכֵחוֹת מוּסָרִים · הִשָּׁמֶר לְבַל תַּטֶּה אֲשׁוּרִים · חזן לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים :

spake *with God*, all were silent; he *then* caused his people to inherit that which is sweeter than honey; the rectitude of the stability of the desirable times; the knowledge of the strength of salvation from injury, affording reasons from knowledge and wisdom; *these*, he who decreeth and establisheth, gratuitously gave for a meritorious gift to those that adhere to him; they are all desirable and sweet to the palate; he first caused them to hear, " I am the Lord thy God, who brought thee out of the land of Egypt, " because when he made a path through the deep waters, he appeared as a mighty warrior, and fought with the powerful Egyptians; *but* when he gave the law and the statutes on mount Sinai; he then appeared from heaven, as a most merciful *Being*.

משחקים From heaven didst thou illuminate with thy lightning, and cause the people that long for thee, to hear, I *am* the Lord thy God.

ארץ I made the earth, and created man, and appointed bars and gates for the sea; I revealed light and darkness, and commanded the morning, and divided a way for the thunder of the clouds, and made the light and darkness rest in their places: and created the earth and its fulness for my glory; I brought forth מזרות (the planets) to shine in their season, and appointed the statutes for the dominion of heaven and earth: they that joined lies, I destroyed with a flood, *and* confounded the language of those that descended to the plain. I smote Chederlaomer, and those that helped him, *and* divided the night in the valley of שוה; the binding of an only son I saw *on mount* Moriah, *and therefore* vowed a vow, saying, by myself have I sworn. *When Jacob* wrestled with an angel, I was his help. I spoke to, and admonished him that pursued him. I wounded the Egyptians with ten plagues, and on the self-same day I redeemed your hosts. I divided the Red Sea, and caused you to pass through it; ye saw with your eyes what I did: I weakened the host, and destroyed him עמלק who pursued you: I caused you to inherit the holy sabbath: I conducted and carried you on eagles' wings: a threefold mighty gift I gave unto you.

נתתי I have given thee the law of reproofs and admonitions, take heed that thou decline not from its paths. Thou shalt have no other gods.

תִעְתּוּעִים הֵמָּה מוּסַר הֲבָלִים · שַׁחַר אֵין לָמוֹ וְלֹא מוֹעִילִים · רוֹעֶה אֵפֶר לִבָּם הֲתוּלִים · קֶצֶף מוֹסִיפִים וְחֵימָה מַגְדִּילִים · צוֹרְפִים כֶּסֶף וּבְקָנֶה שׁוֹקְלִים · פַּחֵי זָהָב מַכִּים זָלִים · עַל כְּתֵפָם נוֹשְׂאִים וְסוֹבְלִים · סוֹגְדִים לוֹ וְאֵלָיו מִתְפַּלְּלִים · נוֹטְעִים אוֹרֶן וְגֶשֶׁם מַגְדִּילִים · מִקְצָתוֹ לְאֵשׁ וְחֶצְיוֹ לַפְּסִילִים · לֹא יָשִׁיבוּ לְלִבָּם וְאֵינָם מַשְׂכִּילִים · כִּי שְׁאֵרִיתוֹ שָׂרְפוּ לַגֶּחָלִים · יִצְעֲקוּ אֵלָיו וְאֵינָם נִצּוֹלִים · טָחוּ עֵינֵיהֶם וְלִבּוֹתָם סְכָלִים · הַמָּנִים קְרוּאִים שִׁקּוּצִים וְגִלּוּלִים · וְנוּחִים תְּעוּבִים אִטִּים וֶאֱלִילִים · וְחֵלֶק יַעֲקֹב יוֹצֵר הַכֹּל אֵל אֵלִים · הֲמוֹן מַיִם נוֹתֵן וּנְשִׂיאִים עוֹלִים · דְּבָרוֹ מֵקִים וַעֲצָתוֹ יַשְׁלִים · גּוֹעֵר בַּיָּם וַיֶּהֱמוּ גַלִּים · בּוֹ תִדְבָּקוּן וְעֵדָיו הָיוּ מְיַחֲלִים · אוֹיְבֵיכֶם יַפִּיל חֲלָלִים :

חֲלָלִים אַפִּיל כָּל שׁוֹכְחֵי הַשֵּׁם · הִשָּׁמֶר פֶּן תִּכָּשֵׁל וְתֶאְשַׁם
חיון לֹא תִשָּׂא אֶת שֵׁם :

אֲמִתַּי שְׁמוֹ הַמְּפוֹרָשׁ בְּשִׁבְעִים · בּוֹ נוֹסְדוּ אֲרָצוֹת וְנִטְּעוּ רְקִיעִים · גְּבוּלוֹת אֶרֶץ וְרוּחוֹת מְרֻבָּעִים · דֻּבְּקוּ בְחוֹתָמוֹ הֱיוֹת נִקְבָּעִים · הוּזְכַּר עַל הַיָּם וְנַעֲשָׂה בְקִיעִים · וְעַל הַמַּיִם אֵל הַכָּבוֹד הִרְעִים · זֵכֶר קָדְשׁוֹ בּוֹ יָרוֹצוּ נוֹשָׁעִים · חוֹצֵב לֶהָבוֹת וּמְפוֹצֵץ סְלָעִים · טְהוֹר עֵינַיִם מֵרְאוֹת רָעִים · יְצוּרָיו בּוֹחֵן בְּכָל עִתִּים וּרְגָעִים · כַּלּוֹת בְּחֵימָה בּוֹ נִפְשָׁעִים · לְהָבִיא שֶׁבֶר לַחֲטָאִים וּפוֹשְׁעִים · מְפִירֵי חוֹק וְלַשֶּׁקֶר נִשְׁבָּעִים · נִלְכָּדִים בַּעֲוֹנָם וּבִזְדוֹנָם נִתְבָּעִים · שׂוֹנְאֵי תוֹכָחוֹת וּמוּסָר פּוֹרְעִים · עֲבָרוֹת יוּבָלוּ וּבְרוֹגֶז שִׁבְעִים · פּוֹקֵד עֲוֹן אָבוֹת עַל שִׁלֵּשִׁים וְרִבֵּעִים · צוֹמֵת לַבְּקָרִים כָּל רְשָׁעִים · קַנּוֹא וְנוֹקֵם וְקוֹבֵעַ קוֹבְעִים · רוֹאֶה וְצוֹפֶה טוֹבִים וָרָעִים · שְׁמוֹר וְהִזָּהֵר מֵאֶרֶר פְּגָעִים · תִּתְיָרֵא מִלִּשָּׂא לַשָּׁוְא שֵׁם תְּמִים דֵּעִים :

תעתועים They are idols and vanities, they cannot benefit, deluded hearts only follow them; they add wrath, and increase anger. They take the likeness of the sun, or moon, even a cloud, or the likeness of a planet, or even graven images; they bow down, and pray to them; they revere them, prostrate themselves, and entreat them to grant their requests. They neither consider in their heart, nor understand that these idols are lifeless and impotent; they cry unto them, but are not delivered; their eyes are closed, and their heart is foolish; they invoke the abominable idols, even the dumb abhorred cast off idols; but the portion of Jacob, is the God of gods, who created things; he giveth a multitude of water, and causeth the clouds to ascend; he establisheth his word, and accomplisheth his counsel; he rebuketh the sea, and the waves roar. Adhere to him, then will he cause your enemies to fall down, as heaps of slain.

חללים I will cause all those that forget my name, to fall down as heaps of slain; therefore take heed that thou stumble not and offend. Thou shalt not take the name of the Lord thy God in vain.

אמתי The true and ineffable name, with which the earth was founded, and the heavens spread out, the bounds of the earth and the four winds; they were joined and fixed with his seal: his name was mentioned at the sea, it was cleft, and the God of glory thundered on the water: at the mention of his holiness, they ran and were saved. He cleaveth the flames of fire, and breaketh in pieces the rocks: his sight is pure, it cannot behold, evil; he proveth his creatures at all times and seasons; and in wrath destroyeth those that transgress against him, to bring destruction to the sinners and transgressors, that make void the covenant, and swear falsely; they are taken in their iniquity, and questioned for their presumption; they who hate reproof, and despise admonition, bear the wrath of God, and are satiated with indignation; he visiteth the iniquity of the fathers on the third and fourth generations; he cutteth off the wicked every morning; he is jealous, and taketh vengeance, and spoileth those that spoil others; he looketh and beholdeth the good and the bad; be admonished, and beware of the fatal curse, and be fearful of taking in vain the name of him who is Omniscient.

תְּמִים דֵּעִים דִּבֵּר בְּקָדְשׁוֹ · וְהִזְהִיר מוֹרָא מִקְדָּשׁוֹ ·
חיוז זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ :

תַּשְׁלוּם כָּל מַעַשׂ וּגְמַר מְלָאכָה · שַׁבָּת מְנוּחָה וְקִדּוּשׁ בְּרָכָה · רֶגֶל לְהָשִׁיב וּלְמָעֵט הֲלִיכָה · קָרוּי עֹנֶג וּלְכַבְּדוֹ כַּהֲלָכָה · צַעַד תְּחוּמָיו אַלְפַּיִם לֵילְכָה · פְּסִיעָה גַּסָּה בּוֹ בְּלִי לְהַלְכָה · עֶרֶךְ הֲכָנָתוֹ בַּשִּׁשִּׁי לְעָרְכָה · סְעוּדוֹת שָׁלֹשׁ מִצְוָתוֹ עֲרוּכָה · נִכְפַּל בְּלַחֲמוֹ לַעֲנוּגָה וְרַכָּה · מִמָּרָה נִתַּן כְּדָת וְכַהֲלָכָה · לְאוֹת חוּשָּׂם עָלָיו לְסָמְכָה · כִּי לְשִׁשָּׁה מְלַאכְתּוֹ נֶעֶרְכָה · יְצִיאוֹתָיו וּרְשׁוּיוֹתָיו בְּלִי לְהָפְכָה · טוֹרַח מַשָּׂא בּוֹ לְהַשְׁכָּה · הִלּוּל מֵזִיד לִסְקִילָה לְמָשְׁכָה · זְכִירָה וּשְׁמִירָה עָדָיו תְּנוּכָה · וּמֵעֵין הָעוֹלָם הַבָּא מָתְקוֹ לַחֲנָכָה · הַנּוֹצְרוֹ יִנָּצֵל מִשְּׁלוּשׁ מְבוּכָה · דִּין עָנְשׁוֹ וְאַזְהָרָתוֹ חֲתוּכָה · גְּמוּל מַשְׂכֻּרְתּוֹ מֵאִתִּי תְמוּכָה · בֵּינִי וּבֵין אוֹם הַמְבוֹרָכָה · אוֹת שַׂמְתִּי כִּי לִי הַמַּמְלָכָה :

הַמַּמְלָכָה הַמְלִיכֵנִי כְּנוֹאֲמֶיךָ · וְתִזְכֶּה לְאוֹרֶךְ יָמֶיךָ ·
חיוז כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ :

אוֹמֵן וּמֵינֶקֶת בָּךְ מִתְעַסְּקִים · בְּשֶׁלְּךָ תְּחִלָּה כְּאֵזוֹר דְּבֵקִים · גְּעִיַּת שֶׁוַע וְתַחַן מְפִיקִים · דּוֹרְשִׁים לְצוּרָם הֱיוֹת בֵּן חוֹבְקִים · הוּשְׁתָּפוּ שְׁנֵיהֶם עִמּוֹ עֲסוּקִים · וְנוֹצַרְתָּ וְנוֹלַדְתָּ לְעִתֵּי חֻקִּים · זִכּוּךְ וְהֶבִיאוּךְ בִּבְרִית לְהָקִים · חִבְקוּךְ בִּרְכַּיִם וְשָׁדַיִם מְנִיקִים · טֶרֶף הֵקִיךְ זָנִים וּמַשְׁקִים · יְגִיעַת עֲמָלָם עִמְּךָ מְחַלְּקִים · כּוֹשֶׁר וּמוּסָר מְחַנְּכִים וּמְחַזְּקִים · לָשׁוֹן לְמוּדִים וּדְבָרִים עֲתִיקִים · מְתַקְּנִים לְךָ עֵזֶר וּלְהַשִּׂיאֲךָ זוֹקְקִים · נוֹשְׂאִים פֶּלֶל עֲבוּרְךָ וְלָאֵל

תמים The Omniscient spake in his holiness, and admonished them to revere his sanctuary. Remember the sabbath-day to sanctify it.

תשלום On it all the work was finished and perfected; the sabbath-day is dedicated for rest, and sanctified for a blessing; to restrain the feet and diminish the journey; it is called delight, and it is to be honoured according to the constitution; the walk of its bounds is two thousand *cubits, and* not to walk with hasty steps thereon; the arrangements of its preparation is on the sixth day, and to prepare three meals, *according* to its commandment. On the sixth day each of the tender and delicate people gathered a double portion of מן (manna). At מרה the celebration of the sabbath was commanded, according to the law and the constitution thereof; and appointed as a sign on which *we are* to depend *to prove* that his work was *all* arranged in six *days*. On the sabbath, one dare not carry any thing from the limits of one place, to the limits of another place; to avoid the fatigue of bearing a burden on it; he that profanes it wilfully, is to be stoned; the words of, remember, and keep the sabbath-day, were heard at once; and its taste is of the form of the future state; he that observes it, will be delivered from three afflictions; the decree of its punishment and admonition hath been decreed *by me, and* its beneficial reward is support for me; between me and the blessed people, I have appointed it for a sign, that the sovereignty is mine.

הממלכה Acknowledge my sovereignty, as thou hast promised, and thou shalt enjoy long life. Honour thy father and thy mother.

אומן They were both occupied to nurse and preserve thee; thou wast the first of their care; they pour fourth their prayer and supplication, beseeching their Creator to let them embrace a son; they were associated with him, and thou wast formed, and born at the appointed time, and they procured thee the happiness to be brought into the covenant; they embraced thee on their knees, and thy mother suckled thee at the breast; they procured thee thy stated food, both meat and drink, and shared the produce of the toil of their labour with thee. In moral rectitude they trained thee up, and strengthened thee; they taught thee eloquence, and ancient things (the law); they prepared thee an help, to be joined in wedlock; they offered up their prayers to God for thy sake; therefore, support them

זוֹעֲקִים · סָמְכֵם בְּמַאֲכָל וּבְמִשְׁתֶּה וּבְתַפְנוּקִים · עֲנָדָם בִּכְסוּת נְקִיָּה בְּחִשּׁוּקִים · פְּנֵה לְגַעֲרָתָם לְכַל יְהוּ מְצוּקִים · צִפָּה לְמוּסָרָם וְלֹא תִרְדּוֹף רֵקִים · קַיֵּם כְּבוֹדָם וּמוֹרָאָם כְּהֻקִּים · רְבוּת אוֹרֶךְ יָמִים וּמָעוֹן מְנוּקִים · שַׁנֵּם לִכְבוֹדוֹ וּלְמוֹרָאוֹ גּוֹזֵר וּמֵקִים · תַּחַת כֵּן יְהוֹדוּהוּ מַלְכֵי אֲרָקִים :

אֲרָקִים וּגְבוֹהִים יָסַד בְּפֶצַח · קַבֵּל מוֹרָאוֹ וְאַל תָּעִיז מֵצַח · חזן לֹא תִרְצָח :

תּוֹכָחוֹת אֱהַב וּמוּסַר יְרֵאִים · שְׁמוֹר וְהִזָּהֵר מִפִּתּוּי חֲטָאִים · רַגְלֵיהֶם רָצִים וְלָרַע מוּבָאִים · קֶשֶׁר קוֹשְׁרִים לְהַפִּיל חֶלְכָּאִים · צָרִים לְעִמְקֵי שְׁאוֹל קְרוּאִים · פּוֹעֶרֶת לִבְלִי חוֹק בָּאִים · עֲצֶבֶת נוֹתְנִים וְכוֹשֶׁל מַמְצִיאִים · שִׂפְתוֹתֵיהֶם אֱרוֹב דָּם מְמַלְּאִים · נַחֲלַת אִוֶּלֶת יִנְחֲלוּ פְּתָאִים · מְשׁוּבָתָם תַּהַרְגֵם בְּתַחֲלוּאִים · לֹא תֹאבֶה לַעֲצַת נִשְׂנָאִים · כִּי כֶּחָצִיר יִמָּלוּ וּכְדְשָׁאִים · יְהִירִים אֲשֶׁר בְּרֶשַׁע חוֹטְאִים · טוֹרַח גְּזֵרָתָם עָלַי מַשִּׂיאִים · חֲנֵפִים אֶרֶץ בְּדָם מְטַמְּאִים · זוֹהַר שְׁכִינָתוֹ מִתּוֹכָם מוֹצִיאִים · וְעַל יְדֵי חֲלָלִים הַנִּמְצָאִים · הָעֶגְלָה הָעֲרוּפָה בְּנַחַל מְבִיאִים · דָּם שׁוֹפְכִים בִּשְׁגָגָה בְּלֹא רוֹאִים · גּוֹלִים לְעָרֵי מִקְלָט הַנִּקְרָאִים · בַּהֲזִידָם לַהֲרוֹג בְּצֶלֶם בְּרוּאִים · אַתָּה תְּבַעֵר הַדָּם לְעֵין כָּל רוֹאִים :

רוֹאִים יִוָּסְרוּ לְהִשָּׁמֵר מֵאַף · שְׁמוֹר מִצְוָה וְלַהֶבֶל אַל תִּשְׁאָף · חזן לֹא תִנְאָף :

אֵשֶׁת כְּסִילוּת הוֹמִיָּה וְסוֹרֶרֶת · בֵּיתָהּ הַרְחֵק כִּי נְפָשׁוֹת עוֹבֶרֶת · גֶּחָלִים בְּחֵיק מַחְתָּה וּמְבַעֶרֶת · דְּרָכֶיהָ שְׁאוֹל וּמָוֶת עוֹרֶרֶת · הוֹלֵךְ אַחֲרֶיהָ לַטֶּבַח מוּסֶרֶת · וּכְעֶכֶס אֶל מוּסַר אֱוִיל מְיַסֶּרֶת · זַעַם מַרְבָּה וָעֶצֶב מְמַהֶרֶת · חֲמַת גֶּבֶר וְשִׂנְאָה

in their old age, with meat and drink, and delicacies, *and* clothe them with decent garments; regard their rebuke, that they be not troubled; attend to their admonition, and follow not vain things: observe to honour and revere them, according to the statutes; then shalt thou live to an old age, and be clear from iniquity. The Lord who decreeth and performeth, made their honour and reverence equal to his own; therefore the kings of the earth give thanks to him.

ארקים He founded the earth and the heavens with his word: acknowledge his reverence, and be not of an hardened forehead. Thou shalt not murder.

תוכחות Love the rebuke and instruction of those that fear *God;* take heed, and be careful not to be seduced by sinners, for their feet are swift, and hasten to evil: they enter into a conspiracy, to cause the innocent to fall: but these wicked oppressors are hurled into the fathomless pit of hell; they produce sorrow, and cause man to stumble; the watchword is, lurk for blood: but the foolish inherit folly; their backslidings kill by lingering diseases: consent not to the counsel of those hated ones, for they wither as grass and herbage. The proud who sin in wickedness, weary me as with the load of their evil deeds; they pollute and defile the earth with blood, and cause him to withdraw the splendour of his divine presence from amongst them; and through the number of slain that are found, they cause the heifer's neck to be broke in the valley; they who shed blood ignorantly, when none see it, for them, cities of refuge are appointed; but if they wilfully murder those that are created in the image of God, thou shalt avenge the blood in the sight of all.

רואים That all the spectators may be admonished, and beware of wickedness; observe the precepts, and long not for vanity. Thou shalt not commit adultery.

אשת Avoid the house of the foolish, dissolute, and treacherous woman, for she troubleth the souls; in her bosom are burning coals, and consuming fire; the way that leads to her is the way to hell, to death; he that follows her is led to the slaughter, as a fool is led to the correction of the stocks; she increaseth anger, and hasteneth sorrow; she stirreth up wrath and hatred; she uttereth sweet words with her lips, but her latter end is bitter as wormwood. Call wisdom thy friend;

מְעוֹרֶרֶת · טִיף נוֹפֶת בִּשְׂפָתֶיהָ מְדַבֶּרֶת · יוֹם אַחֲרִיתָהּ כְּלַעֲנָה
מְמָרֶרֶת · כִּי אֵין הָאִישׁ בְּבֵיתוֹ אוֹמֶרֶת · לְיַד שְׂעָרִים לְפִי קָרֶת ·
מוֹדַע תִּקְרָא לַבִּינָה הַמְיֻשֶּׁרֶת · נֶצַח עֲדֵי עַד עָלֶיךָ מְשַׁמֶּרֶת ·
שְׂמַח בְּאֵשֶׁת נְעוּרֶיךָ הַמְחֻבֶּרֶת · עִמָּהּ תִּתְרַפֵּק וְלֹא בְּאַחֶרֶת ·
פּוּצַת מַעְיָנֶיךָ חוּצָה עוֹבֶרֶת · צְמָחִים תַּרְבֶּה לְשֵׁם וּלְתִפְאֶרֶת ·
קַדֵּשׁ עַצְמְךָ בִּפְרִישׁוּת אַדֶּרֶת · רְצֵה לַעֲשׂוֹת מִשְׁמֶרֶת לְמִשְׁמֶרֶת ·
שְׁמַע מוּסָר וַעֲנְדֵהוּ לְגַרְגֶּרֶת · תִּתֵּן לְרֹאשְׁךָ לִוְיַת חֵן וַעֲטֶרֶת :

וַעֲטֶרֶת תִּנְחַל וּבְשֵׂיבָה תָנוּב · אִם תִּשְׁמוֹר הוֹן מִלִּגְנוֹב ·
היזן לֹא תִגְנוֹב :

תְּתָעֵב מְתֵי גַנָּבִים וְסִיָעָתָם · שׁוֹלְלִים וְחוֹמְסִים בְּכָל עִתָּם ·
רַחֵק מֵעוֹשֶׁק וֶהְיֵה תָם · קַשֵּׁט מַעֲבָדֶיךָ וְהַצְדֵּק אוֹתָם · צְפֵה
לַחֲכָמִים וְאַלֵּף אָרְחוֹתָם · פְּעוּלַּת צְדָקָה לְחַיִּים תְּבוּאָתָם ·
עִקְּשִׁים הַרְחֵק הַמְעַקְּלִים נְתִיבָתָם · שִׂפְתוֹתֵיהֶם דוֹלְקִים וּבְלִבָּם
רָעָתָם · נְכוֹנוּ שְׁפָטִים וּמַהֲלוּמוֹת לִגְוִיָּתָם · מָדוֹן מְשַׁלְּחִים וּמַצָּה
אֲהֵבָתָם · לֹא יֶחֶרְכוּ רְמִיָּה צֵידָתָם · כִּי אָוֶן וְעָמָל תַּחַת שְׂפָתָם ·
יוֹם יִלָּכֵדוּ בוֹגְדִים בְּהַוָּיָתָם · טוֹרְפִים בַּנּוֹעַר וּבַקְּדֵשִׁים חַיָּתָם ·
הוֹלְקִים עִם גַּנָּב שׂוֹנְאֵי נַפְשׁוֹתָם · זֶה דַרְכָּם וְלַהֶבֶל אַחֲרִיתָם ·
וְאַל תְּאַשֵּׁר נְלוֹזֵי מַעְגְּלוֹתָם · הִזָּהֵר פֶּן תִּלָּכֵד בִּמְצוּדָתָם · דִּין
אַרְבָּעָה וַחֲמִשָּׁה הַשְׁלָמָתָם · גְּנֵבָה אֵין לָמוֹ נִמְכָּרִים בִּגְנֵבָתָם ·
בְּנִי אַל תֵּלֵךְ בַּדֶּרֶךְ אִתָּם · אֶת רַגְלְךָ מְנַע מִנְּתִיבָתָם :

מִנְּתִיבָתָם חֲשׂוֹךְ וְאַל תִּתְגַּנֶּה · וְרָעָה אֵלֶיךָ לֹא תְאֻנֶּה ·
היזן לֹא תַעֲנֶה :

אִמְרֵי כָזָב וּמַעַן כְּחָשִׁים · בְּנִיב שְׂפָתֶיךָ בַּל יְהִי אֲרוּשִׁים ·
גַּם אֱוִילִים אֲשֶׁר מַחֲרִישִׁים · דוֹמִים וְנֶחֱשָׁבִים לְחַכְמֵי חֲרָשִׁים ·
הוֹלְכֵי רָכִיל שְׁלֹשָׁה מְעַנְּשִׁים · וְנֶאֱמְנֵי רוּחַ מְכַסִּים וּמַחֲשִׁים ·
זֶה חֵלֶק מְלַשְּׁנִים הַמַּרְגִּישִׁים · חִצֵּי גִבּוֹרִים שְׁנוּנִים קָשִׁים ·

be instructed in rectitude, which will guard thee for ever and ever; rejoice with the wife of thy youth that is joined to thee: adhere to her, and not to any other; and let thy fountain flow from her abroad; that thy plants may increase in fame and glory. Sanctify thyself; be careful to observe the precepts; hearken to instruction, it is a decoration about thy neck, a garland, and an ornament of grace to thy head.

ועטרת Thou shalt inherit a crown, and be fruitful in old age, if thou wilt refrain from stealing any person's substance. Thou shalt not steal.

תתעב Abhor the society of thieves, who at all times rob and steal; refrain from fraud, and be perfect; adorn thy transactions by being just; have regard to the wise *men*, and learn their ways; the fruit of their righteous work is *everlasting* life. Avoid the perverse, who pervert their ways; their lips glow, in their heart they cherish wickedness; the strokes of judgment are prepared for their body; they cause strife, and contention is their delight; but the deceitful *men* shall not roast what they take in hunting; for iniquity and perverseness is under their lips; and the day will come when they who deal treacherously shall be taken in their wickedness; and their life will be plucked and shaken out in pollution. They who take part with thieves, hate their own souls; this is their way, and their end is vanity: walk not, *therefore*, with those whose ways are perverse and dangerous; *and* be careful that thou art not taken in their snares; they (the thieves) must make restitution four and five-fold; if they have nothing, they are sold for their theft. My son, go not one way with them; refrain thy feet from their paths.

מנתיבתם Refrain from their paths, *then* shalt thou not be disgraced, neither shall any evil befal thee. Thou shalt not bear *false witness*.

אמרי Utter not false and lying expressions with thy lips: for even the fools when they are silent, are accounted wise men: the tale-bearers cause the punishment of three, but those of a faithful spirit conceal, and are silent: a divulging tongue is more dangerous than the sharp arrows of the mighty: they silently hide nets and snares, counsel deceit, and utter lies: their speech is as the piercings of the smiting sword: but the tongue of the wise men produceth happiness: from the fruit of

טוֹמְנֵי פַּח כְּשַׁךְ יוֹקְשִׁים · יוֹעֲצֵי מִרְמָה וְכָזָב מְלַחֲשִׁים · כְּמַדְקְרוֹת חֶרֶב בּוֹטִים מְנַקְשִׁים · לְשׁוֹן חֲכָמִים מַרְפֵּא מַגִּישִׁים · מִפְּרִי פִּיהֶם יִשְׂבְּעוּ אֲנָשִׁים · נִרְגָּן דְּבָרָיו כְּמִתְלַהֲמִים חָשִׁים · שְׂפַת אֱמֶת יִכּוֹן לָעַד בִּישִׁישִׁים · עַד אַרְגִּיעָה לְשׁוֹן טִפְּשִׁים · פּוֹסְקֵי שָׂפָה מְחִתָּה עֲנוּשִׁים · צָרוֹת רוֹדְפִים וְעוֹנֶשׁ מְבַקְשִׁים · קָמִים לְהָעֵד חָמָס וְלֹא בוֹשִׁים · רוֹחָם יוֹצִיאוּ כְּסִילִים אֲנוּשִׁים · שֶׁקֶר בְּהָעִידָם יוּזְמָמוּ בְּפֵרוּשִׁים · תֵּעָשֶׂה לָמוֹ כִּזְמוֹתָם לְהָאֲשִׁים :

לְהַאֲשִׁים מִפֶּגַע עַצְמָךְ לִתְמוֹד · וָנֶצַח לִפְנֵי תַּעֲמוֹד

חזן לֹא תַחְמֹד :

שֶׁכֶן רֵעֲךָ בֵּיתוֹ וְאָהֳלוֹ · מִקְנֵהוּ וְקִנְיָנוֹ וְכָל חֵילוֹ · עַבְדּוֹ וַאֲמָתוֹ שָׂדֵהוּ וְכָל גְּבוּלוֹ · וְשׁוֹרוֹ וַחֲמוֹרוֹ וְכָל אֲשֶׁר לוֹ · נִטְעוֹ וְכַרְמוֹ גַּנּוֹ וְשָׁבִילוֹ · בְּעִירוֹ וַעֲצָיו פֵּרוֹתָיו וִיבוּלוֹ · רִכְבּוֹ וּפָרָשָׁיו יְעָרוֹ וְכַרְמִילוֹ · יְקַר כַּסְפּוֹ וּזְהָבוֹ וְנוֹעַם גָּדְלוֹ · צֹאנוֹ וַאֲלָפָיו וּמַשְׁקֵהוּ וּמַאֲכָלוֹ · חֶבְרָתוֹ וְכָל מַחֲמַדֵּי מִכְלוּלוֹ · חזן קָרוּץ מֵחוֹמֶר מַה מּוֹעִילוֹ · הוֹמֵד וּמִתְאַוֶּה אֶת שֶׁאֵינוֹ שֶׁלּוֹ · זֶה שֶׁיֵּשׁ לוֹ אֵינוֹ שֶׁלּוֹ · קִנְיָן שֶׁאֵינוֹ שֶׁלּוֹ · לָמָּה זֶה הוּא לוֹ · יָבִין וְיַשְׂכִּיל · בְּדֵעוֹ וְשִׂכְלוֹ · יִשְׂמַח וְיָעוֹז בְּמַתַּת גּוֹרָלוֹ :

גּוֹרָלוֹ הִנְחִיל אֵל לִירֵאִים · בְּקוֹלוֹת וּבְרָקִים וְלַפִּידִים נוֹרָאִים :

וְכָל הָעָם רוֹאִים :

וּבְכֵן וּלְךָ תַעֲלֶה קְדֻשָּׁה כִּי אַתָּה קְדוֹשׁ יִשְׂרָאֵל וּמוֹשִׁיעַ :

וְכָל הָעָם רוֹאִים אֶת הַנִּרְאֶה וְהַנִּשְׁמָע · וְשׁוֹמְעִים אֶת הַנִּשְׁמָע וְהַנִּרְאֶה · כְּשֶׁהַדִּבּוּר יוֹצֵא מִפִּי הַגְּבוּרָה · וְנֶחֱצָב עַל הַלֻּחוֹת בְּתִפְאָרָה · קוֹל קוֹלֵי קוֹלוֹת וְרוּחַ סְעָרָה · וְלַפִּיד לַפִּידִים וְלַפִּידֵי אֵשׁ בּוֹעֲרָה · קוֹל יְיָ בַּכֹּחַ וְקוֹל יְיָ בֶּהָדָרָה · מְפָרֵשׁ אֶת הַדִּבּוּר לְבָאֲרָה · יְסוֹבְבֶנְהוּ יְבוֹנְנֵהוּ סִתְרֵי תוֹרָה

their mouth men shall be satisfied. The lip of truth shall be established for ever among the sages: but a lying tongue is but for a moment: they open the lip to ruin and destruction: they pursue trouble, and seek punishment: they stand up to bear false witness, and are not ashamed: those foolish men pour forth their spirit: when they bear false witness, and are closely examined, they are found liars: thou shalt then do to them, as they thought to afflict others.

להאשים Refrain thyself always from trespassing, then shalt thou ever stand in my presence. Thou shalt not covet.

שכן Thy neighbour's abode his house and tent: his cattle, his possession, and all his substance: his man-servant, maid-servant, his field, and all the bounds thereof: his ox, and his ass: and all that he hath: his plantation, vineyard, garden, and pathway; his beast, wood, fruit, and increase; his chariot, horsemen, his forest and pasture his silver and gold, and his great fame; his sheep and his oxen; his meat and drink, his wife, or any of his precious things. What can it avail him who is formed out of clay; if he desire and covet that which is not his? Even that which is called his, is really not his; wherefore, then, should he covet that which is not his? let him but properly consider and understand that it is best to rejoice and be satisfied with the portion of his lot.

גורלו God caused those that feared him, to inherit his lot, (the law,) with thunder and lightning, and tremendous flames of fire. And all the people perceived it.

ובכן And thus will we ascribe holiness unto thee, for thou art the Sanctifier and Saviour of Israel.

וכל And all the people perceived that which could be seen; and be heard; and heard that which could be heard, and be seen: when the word came out of the mouth of the Supreme, and in glory was hewn on the tables; the claps of thunder, and the stormy wind, with flames of fire, and flashes of lightning; the voice of the Lord was powerful; the voice of the Lord was majestic, clearly explaining the word; he encompassed them, and instructed them in the secrets of the law; and the people saw it, and their hearts were moved ready to break; and they stood afar off, the distance of twelve מיל

וַיַּרְא הָעָם וַיָּנֻעוּ לִבָּם לְשַׁבְּרָה · וַיַּעַמְדוּ מֵרָחוֹק מִילִין שְׁנַיִם וַעֲשָׂרָה · וּמַלְאֲכֵי הַשָּׁרֵת יָרְדוּ לְסַיְּעָם מִשְּׁמֵי שִׁפְרָה · וּמַלְכֵי צְבָאוֹת יִדֹּדוּן בַּהֲלִיכָה יִדֹּדוּן בַּחֲזִירָה · וְלֹא הֵם בִּלְבָד כִּי אִם מֶלֶךְ עוֹטֶה אוֹרָה · טְהוֹר עֵינַיִם יִרְאָתוֹ טְהוֹרָה · שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי לְהֶעָזְרָה · וְנִשְׁתַּלְהֲבוּ מִכֹּחַ הָאֵשׁ וְרוּחָם עָבְרָה · וְעַנְנֵי כָבוֹד הִזִּילוּ טַלְלֵי אוֹרָה · אֶרֶץ רָעֲשָׁה וְגַם שָׁמַיִם נָטְפוּ לְחַשְׁרָה · גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹהִים לְיָפָה וּבָרָה · נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ לְשָׁמְרָה · וּכְמוֹצֵא שָׁלָל רָב שָׂשׂוּ בַּאֲמִירָה טְהוֹרָה · וְנַעֲשֶׂה וְנִשְׁמַע הִשְׁמִיעוּ בַּאֲמִירָה · וְלֹא הָיָה בָהֶם כֹּחַ לְקַבֵּל יוֹתֵר מִדִּבְּרוֹת עֲשָׂרָה · וְנָמוּ לְרוֹעָם קְרַב אַתָּה וּשְׁמָע אֲמִירָה · כִּי אִם יֹסְפִים אֲנַחְנוּ לִשְׁמֹעַ נָמוּת מְהֵרָה · וְרוּחַ הַקֹּדֶשׁ הוֹדָה לְדִבְרֵיהֶם בְּעֵינָיו לְיָשְׁרָה · וּמִשָּׁם זָכוּ לְהַעֲמִיד נְבִיאִים לְהִתְאַשְּׁרָה · וְגַם מִי יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לְבָחֳרָה · אִלּוּ אֶפְשַׁר לְבַלַּע הַמָּוֶת וּלְהַעֲבִירָה · אֲבָל אֵי אֶפְשַׁר שֶׁכְּבָר נִגְזְרָה גְּזֵרָה · וְעַל תְּנַאי כַּךְ עָמְדוּ לְקַבֵּל הַתּוֹרָה · אֲנִי אָמַרְתִּי אֱלֹהִים אַתֶּם לְהִתְפָּאֲרָה · חִבַּלְתֶּם מַעֲשֵׂיכֶם אָכֵן כְּאָדָם תְּמוּתוּן בְּעֶבְרָה · וּמֹשֶׁה מְזָרְזָן וּמְפַיֵּס לְכָל שׁוּרָה וְשׁוּרָה · וְהַכָּתוּב מְשַׁבְּחוֹ וְהַחָכְמָה תָּעוֹז לֶחָכָם יוֹתֵר מִשַּׁלִּיטִים עֲשָׂרָה · וְאָמַר לָהֶם אַל תִּירְאוּ מִן הָאֵשׁ וּמִן הַסְּעָרָה · כִּי לְבַעֲבוּר נַסּוֹת אֶתְכֶם בָּא וּלְגַדֵּל לָכֶם עֲטָרָה · וּבַעֲבוּר תִּהְיֶה עַל פְּנֵיכֶם יִרְאָה טְהוֹרָה · סִימָן טוֹב בָּאָדָם שֶׁהוּא בַּיְשָׁן וְרוּחוֹ נִשְׁבָּרָה · שֶׁכָּל מִי שֶׁהוּא עָנָיו עִמּוֹ שְׁכִינָה שׁוֹרָה · אֶשְׁכּוֹן אֶת דַּכָּא וּשְׁפַל רוּחַ לְעֶזְרָה · וְאֶל זֶה אַבִּיט אֶל עָנִי וּנְכֵה רוּחַ לְהֵעָתְרָה · אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ עִמּוֹ אָנֹכִי בְצָרָה · וְעָנָיו נִכְנָס לִפְנִים מִשָּׁלוֹשׁ מְחִיצוֹת · הַחֹשֶׁךְ עָנָן וַעֲרָפֶל נְחוּצוֹת · עָנָן לִפְנִים וַעֲרָפֶל לִפְנֵי וְלִפְנִים וְחֹשֶׁךְ בַּחוּצוֹת · וְסִבֵּר לוֹ פָּנִים לְהִתְרַצּוֹת · וְקִבְּלוּ עַל

and the ministring angels came down from the glorious heaven, to assist them; the hosts of angels led them gently, going and returning; and not they only, but he who is enveloped with light; his left hand supported my head, and his right hand embraced me, to assist me; the flames of fire caused them to languish; their spirit began to fail, but from the glorious clouds dropped a reviving dew. The earth shook; the heavens also dropped abundant rain! liberal showers didst thou pour down, O God! to the beautiful and pure people, whereby thou didst preserve and strengthen thine inheritance when weary; when they rejoiced at thy pure word, as one that findeth great spoil; and said, we will do, and be obedient; but they had not power to receive more than the ten commandments; when they said to their shepherd, (Moses), go thou near, and hear the word; for if we should hear any more, we shall die quickly; and the Supreme acknowledged that their words were pleasing in its sight; and from thence they merited to have prophets raised up to strengthen *them:* and he said, O that there was such an heart in them, to choose the good; if it were possible to swallow up death, and annihilate it; but that is impossible, because the decree hath long ago been decreed; and on this condition they attended to receive the law. I then said, ye are as angels to be glorified, but if ye destroy your work, ye shall surely die alike men in wrath; while Moses encouraged and comforted all their ranks; for which the written word praises him, *saying,* "and wisdom strengtheneth the wise, more than ten mighty men;" he said to them, be ye not afraid of the fire, and the tempest; for to try ye, is he come, and to exalt your crown, and that the pure reverence of God may be continually before you; it is a good sign in man when he is modest and humble, for the divine presence resteth upon the meek; *as is said,* I will dwell *in the high and holy place,* and with the contrite and holy spirit, to help *them;* for such a one will I regard, even him that is humble, and of a contrite spirit, to be entreated of him. I will deliver him, and grant him honour, and be with him in time of trouble. Then the meek went hastily into the innermost of the three inclosures, viz. darkness, cloud, and thick darkness; without was darkness, the cloud within, and thick darkness inmost, where he was received favourably, and by his hands they received six hundred and thirteen precepts; he also set his heart on the law, with counsel and knowledge; and therefore the whole of it was called by his name, remember

יָרו שֵׁשׁ מֵאות וּשְׁלֹשׁ עֶשְׂרֵה מִצְוֹת קְבוּצוֹת · וְנָתַן נַפְשׁוֹ עַל הַתּוֹרָה בְּדַעַת וּבְמוֹעֲצוֹת · וְלָכֵן נִקְרֵאת עַל שְׁמוֹ תַּלְתַּלֶּיהָ קְוֻצּוֹת · זִכְרוּ תּוֹרַת משֶׁה עַבְדִּי אֲשֶׁר עָמַד בִּפְרָצוֹת · אֲשֶׁר צִוִּיתִי אוֹתוֹ בְּחוֹרֵב הַר הַנִּבְחָר מֵהָרֵי אֲרָצוֹת · חֻקִּים וּמִשְׁפָּטִים וְתוֹרוֹת לְחֵיךְ נִמְלָצוֹת :

וְכָל הַדּוֹר הַהוּא אֲשֶׁר שָׁמְעוּ קוֹלוֹ · זָכוּ לִהְיוֹת כְּמַלְאֲכֵי זְבוּלוֹ · עָלָיו נִתְרַפְּקוּ וְחָיוּ בְצִלּוֹ · וְנָתַן בְּתוֹכָם מִשְׁכָּנוֹ וְאָהֳלוֹ · וְהֶרְאָם וְהִרְבָּם לְהַרְאוֹתָם מוֹפְתֵי מִפְעָלוֹ · וְיָדוֹ הַחֲזָקָה וּכְבוֹדוֹ וְגָדְלוֹ · וּבְשׁוּב רוּחָם לְאוֹצַר מִכְלְלוֹ · לֹא שָׁלְטָה בִּבְשָׂרָם רִמָּה לְאָכְלוֹ · אַשְׁרֵיהֶם בָּעוֹלָם הַזֶּה הִדְרִיכָם שְׁבִילוֹ · וְלָעוֹלָם הַבָּא יֵאָסְפוּ לוֹ · וַעֲלֵיהֶם הַכָּתוּב אוֹמֵר מִלּוּלוֹ · אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ · וּבְיוֹם זֶה הִשְׁמִיעַ אֶת הוֹד קוֹלוֹ · וְכָל יֹשְׁבֵי תֵבֵל פָּצְחוּ הִלּוּלוֹ · וּמַלְאֲכֵי מַעְלָה הִנְעִימוּ מְהַלְלוֹ · וּבְהֵיכָלוֹ כָּבוֹד אוֹמֵר כֻּלּוֹ · שְׂרָפִים וְאוֹפַנִּים וְזִיקֵי חַשְׁמַלּוֹ · קְדֻשָּׁה וּתְהִלָּה קִדְּמוּ לְסַלְסְלוֹ · וְחַיּוֹת הַקּוֹדֶשׁ אֲשֶׁר עֲלֵיהֶם סֻבָּלוֹ · נִרְאִים נוֹשְׂאִים וְנִשָּׂאִים בְּחֵילוֹ · וּנְהַר דִּינוּר הָעוֹבֵר לְמוּלוֹ · נוֹתֵן עוֹז וּגְדֻלָּה לְהַלְלוֹ · וּמֵאָז מַקְדִּישִׁים חֶבֶל גּוֹרָלוֹ · יוֹם יוֹם יְנַשְּׂאוּהוּ וִירוֹמְמוּהוּ קְהָלוֹ · חֲיָלֵי מַעְלָה אֵינָם מַעֲרִיצִים לוֹ · עַד יַקְדִּישׁוּהוּ הָעָם אֲשֶׁר בָּחַר לוֹ · אֵלּוּ אַחַר אֵלּוּ מַאֲדִירִים צִלְצוּלוֹ · וְשִׁלּוּשׁ קְדֻשָּׁה יְשַׁלְּשׁוּ לוֹ · דָּרֵי מַעְלָה עִם דָּרֵי מַטָּה קוֹרְאִים וּמְשַׁלְּשִׁים לְהַקְדִּישׁ לוֹ :

ככתוב על יד נביאך וקרא זה אל זה ואמר וכו׳ :

The Reader then says אתה בחרתנו &c., page 95, and whole קדיש after which say whole הלל, page 73, and then say as follows.

ye the law of my servant Moses, who stood in the breach, which I commanded unto him on mount חורב the mount that was chosen above all the mountains of the earth, the statutes, judgments, and excellent laws.

And all that generation that heard his divine voice, had the happiness to be *equal* to the angels of heaven; they depended on him; and lived under his shelter; he placed his dwelling and tabernacle in the midst of them; he multiplied them and shewed them his wonderful works, his power, greatness, and glory; and when their soul returned to his perfect treasure, the worms had no power over their flesh to consume it; happy were they in this world, *where* he led them in his path, and in the future world he will gather them together; and of them it is said in the book, happy the people who are thus; and on this day, they heard his glorious voice, and all the inhabitants of the earth burst forth in his praise; and the heavenly angels sweetly chanted loud, and in his temple they all spake of his glory; the אופנים שרפים all the sparkling חשמלים all hasten to praise and sanctify him; and the holy חיות who appear to bear the majestic throne, but are *actually* borne by it; and the river of fire that passed before him; *all* ascribe might and greatness to him; and from the time that the lot of his inheritance (Israel) sanctified him, his congregation exalted and extolled him daily, the heavenly hosts do not reverence him, until the people that he hath chosen, sanctify him; *when* those after these, forcibly praise him with the threefold sanctification; thus, those who dwell above, and those who dwell below, together call aloud thrice to sanctify him.

ככתוב And it is written by the hand of thy prophet; and one called to another, and said, &c.

The Reader then says אתה בחרתנו &c., page 95, and whole קדיש after which say whole הלל, page 73, and then say as follows.

מגלת רות :

וַיְהִי בִּימֵי שְׁפֹט הַשֹּׁפְטִים וַיְהִי רָעָב בָּאָרֶץ וַיֵּלֶךְ אִישׁ מִבֵּית
לֶחֶם יְהוּדָה לָגוּר בִּשְׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו : וְשֵׁם הָאִישׁ
אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם שְׁנֵי בָנָיו ׀ מַחְלוֹן וְכִלְיוֹן אֶפְרָתִים
מִבֵּית לֶחֶם יְהוּדָה וַיָּבֹאוּ שְׂדֵי מוֹאָב וַיִּהְיוּ שָׁם : וַיָּמָת אֱלִימֶלֶךְ אִישׁ
נָעֳמִי וַתִּשָּׁאֵר הִיא וּשְׁנֵי בָנֶיהָ : וַיִּשְׂאוּ לָהֶם נָשִׁים מֹאֲבִיּוֹת שֵׁם הָאַחַת
עָרְפָּה וְשֵׁם הַשֵּׁנִית רוּת וַיֵּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים : וַיָּמֻתוּ גַם שְׁנֵיהֶם
מַחְלוֹן וְכִלְיוֹן וַתִּשָּׁאֵר הָאִשָּׁה מִשְּׁנֵי יְלָדֶיהָ וּמֵאִישָׁהּ : וַתָּקָם הִיא
וְכַלֹּתֶיהָ וַתָּשָׁב מִשְּׂדֵי מוֹאָב כִּי שָׁמְעָה בִּשְׂדֵה מוֹאָב כִּי פָקַד יְהוָה
אֶת עַמּוֹ לָתֵת לָהֶם לָחֶם : וַתֵּצֵא מִן הַמָּקוֹם אֲשֶׁר הָיְתָה שָׁמָּה וּשְׁתֵּי
כַלֹּתֶיהָ עִמָּהּ וַתֵּלַכְנָה בַדֶּרֶךְ לָשׁוּב אֶל אֶרֶץ יְהוּדָה : וַתֹּאמֶר נָעֳמִי
לִשְׁתֵּי כַלֹּתֶיהָ לֵכְנָה שֹּׁבְנָה אִשָּׁה לְבֵית אִמָּהּ יַעַשֶׂה יְהוָה עִמָּכֶם
חֶסֶד כַּאֲשֶׁר עֲשִׂיתֶם עִם הַמֵּתִים וְעִמָּדִי : יִתֵּן יְהוָה לָכֶם וּמְצֶאןָ מְנוּחָה
אִשָּׁה בֵּית אִישָׁהּ וַתִּשַּׁק לָהֶן וַתִּשֶּׂאנָה קוֹלָן וַתִּבְכֶּינָה : וַתֹּאמַרְנָה
לָּהּ כִּי אִתָּךְ נָשׁוּב לְעַמֵּךְ : וַתֹּאמֶר נָעֳמִי שֹׁבְנָה בְנֹתַי לָמָּה תֵלַכְנָה
עִמִּי הַעוֹד לִי בָנִים בְּמֵעַי וְהָיוּ לָכֶם לַאֲנָשִׁים : שֹׁבְנָה בְנֹתַי לֵכְןָ כִּי
זָקַנְתִּי מִהְיוֹת לְאִישׁ כִּי אָמַרְתִּי יֶשׁ לִי תִקְוָה גַּם הָיִיתִי הַלַּיְלָה לְאִישׁ
וְגַם יָלַדְתִּי בָנִים : הֲלָהֵן ׀ תְּשַׂבֵּרְנָה עַד אֲשֶׁר יִגְדָּלוּ הֲלָהֵן תֵּעָגֵנָה
לְבִלְתִּי הֱיוֹת לְאִישׁ אַל בְּנֹתַי כִּי מַר לִי מְאֹד מִכֶּם כִּי יָצְאָה בִי יַד
יְהוָה : וַתִּשֶּׂנָה קוֹלָן וַתִּבְכֶּינָה עוֹד וַתִּשַּׁק עָרְפָּה לַחֲמוֹתָהּ וְרוּת
דָּבְקָה בָּהּ : וַתֹּאמֶר הִנֵּה שָׁבָה יְבִמְתֵּךְ אֶל עַמָּהּ וְאֶל אֱלֹהֶיהָ שׁוּבִי
אַחֲרֵי יְבִמְתֵּךְ : וַתֹּאמֶר רוּת אַל תִּפְגְּעִי בִי לְעָזְבֵךְ לָשׁוּב מֵאַחֲרָיִךְ כִּי
אֶל אֲשֶׁר תֵּלְכִי אֵלֵךְ וּבַאֲשֶׁר תָּלִינִי אָלִין עַמֵּךְ עַמִּי וֵאלֹהַיִךְ אֱלֹהָי :
בַּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקָּבֵר כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יֹסִיף כִּי
הַמָּוֶת יַפְרִיד בֵּינִי וּבֵינֵךְ : וַתֵּרֶא כִּי מִתְאַמֶּצֶת הִיא לָלֶכֶת אִתָּהּ
וַתֶּחְדַּל לְדַבֵּר אֵלֶיהָ : וַתֵּלַכְנָה שְׁתֵּיהֶם עַד בֹּאָנָה בֵּית לָחֶם וַיְהִי
כְּבֹאָנָה בֵּית לֶחֶם וַתֵּהֹם כָּל הָעִיר עֲלֵיהֶן וַתֹּאמַרְנָה הֲזֹאת נָעֳמִי :

יעש קרי : חסר א

THE BOOK OF RUTH.

ויהי Now it came to pass, in the days when the judges ruled, that there was a famine in the land; and a certain man of Bethlehem-judah, went to sojourn in the country of Moab, he and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah; and they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband. Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab, how that the Lord had visited his people, in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law, with her; and they went on the way to return to the land of Judah. And Naomi said unto her two daughters-in-law, go, return each to her mother's house; the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that you may find rest, each of you in the house of her husband. Then she kissed them, and they lift up their voice and wept. And they said unto her, surely we will return with thee unto thy people. And Naomi said, turn again, my daughters; why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters; go your way, for I am to old to have an husband. Can I say, I have hope? for although I should have an husband to-night, and should also bare sons, would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes, that the hand of the Lord is gone out against me. And they lift up their voice, and wept again; and Orpah kissed her mother-in-law, but Ruth clave unto her. And she said, behold, thy sister-in-law, is gone back unto her people, and unto her gods; return thou after thy sister-in-law. And Ruth said, entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me. When she saw that she was steadfastly minded to go with her, then she left speaking unto her. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem that all the city was moved about them; and they said is this Naomi? And

וַתֹּאמֶר אֲלֵיהֶן אַל תִּקְרֶאנָה לִי נָעֳמִי קְרֶאןָ לִי מָרָא כִּי הֵמַר שַׁדַּי לִי
מְאֹד: אֲנִי מְלֵאָה הָלַכְתִּי וְרֵיקָם הֱשִׁיבַנִי יְהֹוָה לָמָּה תִקְרֶאנָה לִי
נָעֳמִי וַיהֹוָה עָנָה בִי וְשַׁדַּי הֵרַע לִי: וַתָּשָׁב נָעֳמִי וְרוּת הַמּוֹאֲבִיָּה
כַלָּתָהּ עִמָּהּ הַשָּׁבָה מִשְּׂדֵי מוֹאָב וְהֵמָּה בָּאוּ בֵּית לֶחֶם בִּתְחִלַּת
קְצִיר שְׂעֹרִים: וּלְנָעֳמִי מוֹדַע לְאִישָׁהּ אִישׁ גִּבּוֹר חַיִל מִמִּשְׁפַּחַת
אֱלִימֶלֶךְ וּשְׁמוֹ בֹּעַז: וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל נָעֳמִי אֵלְכָה נָּא
הַשָּׂדֶה וַאֲלַקֳטָה בַשִּׁבֳּלִים אַחַר אֲשֶׁר אֶמְצָא חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ
לְכִי בִתִּי: וַתֵּלֶךְ וַתָּבוֹא וַתְּלַקֵּט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים וַיִּקֶר מִקְרֶהָ
חֶלְקַת הַשָּׂדֶה לְבֹעַז אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ: וְהִנֵּה בֹעַז בָּא מִבֵּית
לֶחֶם וַיֹּאמֶר לַקּוֹצְרִים יְהֹוָה עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרֶכְךָ יְהֹוָה: וַיֹּאמֶר
בֹּעַז לְנַעֲרוֹ הַנִּצָּב עַל הַקּוֹצְרִים לְמִי הַנַּעֲרָה הַזֹּאת: וַיַּעַן הַנַּעַר
הַנִּצָּב עַל הַקּוֹצְרִים וַיֹּאמַר נַעֲרָה מוֹאֲבִיָּה הִיא הַשָּׁבָה עִם נָעֳמִי
מִשְּׂדֵה מוֹאָב: וַתֹּאמֶר אֲלַקֳטָה נָּא וְאָסַפְתִּי בָעֳמָרִים אַחֲרֵי הַקּוֹצְרִים
וַתָּבוֹא וַתַּעֲמוֹד מֵאָז הַבֹּקֶר וְעַד עַתָּה זֶה שִׁבְתָּהּ הַבַּיִת מְעָט: וַיֹּאמֶר
בֹּעַז אֶל רוּת הֲלוֹא שָׁמַעַתְּ בִּתִּי אַל תֵּלְכִי לִלְקֹט בְּשָׂדֶה אַחֵר וְגַם
לֹא תַעֲבוּרִי מִזֶּה וְכֹה תִדְבָּקִין עִם נַעֲרֹתָי: עֵינַיִךְ בַּשָּׂדֶה אֲשֶׁר
יִקְצֹרוּן וְהָלַכְתְּ אַחֲרֵיהֶן הֲלוֹא צִוִּיתִי אֶת הַנְּעָרִים לְבִלְתִּי נָגְעֵךְ וְצָמִת
וְהָלַכְתְּ אֶל הַכֵּלִים וְשָׁתִית מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים: וַתִּפֹּל עַל פָּנֶיהָ
וַתִּשְׁתַּחוּ אָרְצָה וַתֹּאמֶר אֵלָיו מַדּוּעַ מָצָאתִי חֵן בְּעֵינֶיךָ לְהַכִּירֵנִי
וְאָנֹכִי נָכְרִיָּה: וַיַּעַן בֹּעַז וַיֹּאמֶר לָהּ הֻגֵּד הֻגַּד לִי כֹּל אֲשֶׁר עָשִׂית אֶת
חֲמוֹתֵךְ אַחֲרֵי מוֹת אִישֵׁךְ וַתַּעַזְבִי אָבִיךְ וְאִמֵּךְ וְאֶרֶץ מוֹלַדְתֵּךְ וַתֵּלְכִי
אֶל עַם אֲשֶׁר לֹא יָדַעַתְּ תְּמוֹל שִׁלְשׁוֹם: יְשַׁלֵּם יְהֹוָה פָּעֳלֵךְ וּתְהִי
מַשְׂכֻּרְתֵּךְ שְׁלֵמָה מֵעִם יְהֹוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר בָּאת לַחֲסוֹת תַּחַת
כְּנָפָיו: וַתֹּאמֶר אֶמְצָא חֵן בְּעֵינֶיךָ אֲדֹנִי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל
לֵב שִׁפְחָתֶךָ וְאָנֹכִי לֹא אֶהְיֶה כְּאַחַת שִׁפְחֹתֶיךָ: וַיֹּאמֶר לָהּ בֹעַז לְעֵת
הָאֹכֶל גֹּשִׁי הֲלֹם וְאָכַלְתְּ מִן הַלֶּחֶם וְטָבַלְתְּ פִּתֵּךְ בַּחֹמֶץ וַתֵּשֶׁב מִצַּד
הַקּוֹצְרִים וַיִּצְבָּט לָהּ קָלִי וַתֹּאכַל וַתִּשְׂבַּע וַתֹּתַר: וַתָּקָם לְלַקֵּט וַיְצַו
בֹּעַז אֶת נְעָרָיו לֵאמֹר גַּם בֵּין הָעֳמָרִים תְּלַקֵּט וְלֹא תַכְלִימוּהָ: וְגַם

מודע קרי :

she said unto them, call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty; why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me? So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest. And Naomi had a kinsman of her husbands, a mighty man of wealth, of the family of Elimelech, and his name was Boaz. And Ruth, the Moabitess, said unto Naomi, let me now go to the field, and glean ears of corn after him, in whose sight I shall find grace. And she said unto her, go, my daughter. And she went, and came, and gleaned in the field after the reapers; and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech. And behold, Boaz came from Beth-lehem, and said unto the reapers, the Lord be with you and they answered him, the Lord bless thee. Then said Boaz unto his servant that was set over the reapers, whose damsel is this? And the servant that was set over the reapers, answered, and said, it is the Moabitish damsel, that came back with Naomi, out of the country of Moab; and she said, I pray you let me glean and gather after the reapers, amongst the sheaves; so she came and hath continued even from the morning until now, that she tarried a little in the house. Then said Boaz unto Ruth, hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field that they reap, and go thou after them; have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. Than she fell on her face, and bowed her face to the ground, and said unto him, why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, it hath fully been shewn me all that thou hast done unto thy mother-in-law, since the death of thine husband; and how thou hast left thy father and mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompence thy work, and a full reward be given thee of the Lord God of Israel, under whose wing thou art come to trust. Then she said, let me find favour in thy sight, my lord, for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not worthy to be one of thine handmaids. And Boaz said unto her, at meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and he reached her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying, let her glean even among the sheaves, and reproach her not. And let fall

שֹׁל תָּשֹׁלּוּ לָהּ מִן הַצְּבָתִים וַעֲזַבְתֶּם וְלִקְּטָה וְלֹא תִגְעֲרוּ בָהּ: וַתְּלַקֵּט
בַּשָּׂדֶה עַד הָעָרֶב וַתַּחְבֹּט אֵת אֲשֶׁר לִקֵּטָה וַיְהִי כְּאֵיפָה שְׂעֹרִים:
וַתִּשָּׂא וַתָּבוֹא הָעִיר וַתֵּרֶא חֲמוֹתָהּ אֵת אֲשֶׁר לִקֵּטָה וַתּוֹצֵא וַתִּתֶּן לָהּ
אֵת אֲשֶׁר הוֹתִרָה מִשָּׂבְעָהּ: וַתֹּאמֶר לָהּ חֲמוֹתָהּ אֵיפֹה לִקַּטְתְּ הַיּוֹם
וְאָנָה עָשִׂית יְהִי מַכִּירֵךְ בָּרוּךְ וַתַּגֵּד לַחֲמוֹתָהּ אֵת אֲשֶׁר עָשְׂתָה עִמּוֹ
וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בֹּעַז: וַתֹּאמֶר נָעֳמִי לְכַלָּתָהּ
בָּרוּךְ הוּא לַיהֹוָה אֲשֶׁר לֹא עָזַב חַסְדּוֹ אֶת הַחַיִּים וְאֶת הַמֵּתִים
וַתֹּאמֶר לָהּ נָעֳמִי קָרוֹב לָנוּ הָאִישׁ מִגֹּאֲלֵנוּ הוּא: וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה
גַּם ׀ כִּי אָמַר אֵלַי עִם הַנְּעָרִים אֲשֶׁר לִי תִּדְבָּקִין עַד אִם כִּלּוּ אֵת כָּל
הַקָּצִיר אֲשֶׁר לִי: וַתֹּאמֶר נָעֳמִי אֶל רוּת כַּלָּתָהּ טוֹב בִּתִּי כִּי תֵצְאִי
עִם נַעֲרוֹתָיו וְלֹא יִפְגְּעוּ בָךְ בְּשָׂדֶה אַחֵר: וַתִּדְבַּק בְּנַעֲרוֹת בֹּעַז
לְלַקֵּט עַד כְּלוֹת קְצִיר הַשְּׂעֹרִים וּקְצִיר הַחִטִּים וַתֵּשֶׁב אֶת חֲמוֹתָהּ:
וַתֹּאמֶר לָהּ נָעֳמִי חֲמוֹתָהּ בִּתִּי הֲלֹא אֲבַקֶּשׁ לָךְ מָנוֹחַ אֲשֶׁר יִיטַב לָךְ:
וְעַתָּה הֲלֹא בֹעַז מֹדַעְתָּנוּ אֲשֶׁר הָיִית אֶת נַעֲרוֹתָיו הִנֵּה הוּא זֹרֶה אֶת
גֹּרֶן הַשְּׂעֹרִים הַלָּיְלָה: וְרָחַצְתְּ ׀ וָסַכְתְּ וְשַׂמְתְּי° שִׂמְלֹתַיִךְ עָלַיִךְ וְיָרַדְתְּי°
הַגֹּרֶן אַל תִּוָּדְעִי לָאִישׁ עַד כַּלֹּתוֹ לֶאֱכֹל וְלִשְׁתּוֹת: וִיהִי בְשָׁכְבוֹ
וְיָדַעַתְּ אֶת הַמָּקוֹם אֲשֶׁר יִשְׁכַּב שָׁם וּבָאת וְגִלִּית מַרְגְּלֹתָיו וְשָׁכָבְתְּי°
וְהוּא יַגִּיד לָךְ אֵת אֲשֶׁר תַּעֲשִׂין: וַתֹּאמֶר אֵלֶיהָ כֹּל אֲשֶׁר תֹּאמְרִי °
אֶעֱשֶׂה: וַתֵּרֶד הַגֹּרֶן וַתַּעַשׂ כְּכֹל אֲשֶׁר צִוַּתָּה חֲמוֹתָהּ: וַיֹּאכַל בֹּעַז
וַיֵּשְׁתְּ וַיִּיטַב לִבּוֹ וַיָּבֹא לִשְׁכַּב בִּקְצֵה הָעֲרֵמָה וַתָּבֹא בַלָּט וַתְּגַל
מַרְגְּלֹתָיו וַתִּשְׁכָּב: וַיְהִי בַּחֲצִי הַלַּיְלָה וַיֶּחֱרַד הָאִישׁ וַיִּלָּפֵת וְהִנֵּה
אִשָּׁה שֹׁכֶבֶת מַרְגְּלֹתָיו: וַיֹּאמֶר מִי אָתְּ וַתֹּאמֶר אָנֹכִי רוּת אֲמָתֶךָ
וּפָרַשְׂתָּ כְנָפֶךָ עַל אֲמָתְךָ כִּי גֹאֵל אָתָּה: וַיֹּאמֶר בְּרוּכָה אַתְּ לַיהֹוָה
בִּתִּי הֵיטַבְתְּ חַסְדֵּךְ הָאַחֲרוֹן מִן הָרִאשׁוֹן לְבִלְתִּי לֶכֶת אַחֲרֵי הַבַּחוּרִים
אִם דַּל וְאִם עָשִׁיר: וְעַתָּה בִּתִּי אַל תִּירְאִי כֹּל אֲשֶׁר תֹּאמְרִי אֶעֱשֶׂה
לָּךְ כִּי יוֹדֵעַ כָּל שַׁעַר עַמִּי כִּי אֵשֶׁת חַיִל אָתְּ: וְעַתָּה כִּי אָמְנָם כִּי אִם°

ושמת קרי: וירדת קרי: ושכבת קרי: אלי קרי:

° כתיב ולא קרי:

also some of the handfuls on purpose for her, and leave them, that she may glean them, and rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned, and it was about an ephah of barley. And she took it up, and went into the city, and her mother-in-law saw that she had gleaned; and she brought it forth, and gave to her that she had reserved, after she was sufficed. And her mother-in-law said unto her, where hast thou gleaned to-day? And where wroughtest thou? Blessed be he that did take knowledge of thee. And she told her mother-in-law with whom she had wrought, and said, the man's name with whom I wrought to-day is Boaz. And Naomi said unto her daughter-in-law, blessed be he of the Lord, who hath not withdrawn his kindness from the living and the dead. And Naomi said unto her, the man is near of kin unto us, one of our next kinsmen. And Ruth, the Moabitess, said, he said unto me also, thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth, her daughter-in-law, it is good my daughter, that thou go out with his maidens, that they meet not thee in any other field. So she kept fast by the maidens of Boaz to glean, until the end of barley-harvest, and of wheat-harvest; and dwelt with her mother-in-law. Then Naomi, her mother-in-law, said unto her, my daughter, shall I not seek rest for thee, that it may be well with thee? And now, is not Boaz of our kindred, with whose maidens thou wast. Behold he winnoweth barley to-night in the threshing floor. Wash thyself, therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be when he lieth down, that thou shalt observe the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, all that thou sayest unto me, I will do. And she went down into the floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drank, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down. And it came to pass, at midnight, that the man was affrighted, and turned himself, and behold a woman lay at his feet. And he said, who art thou. And she answered, I am Ruth, thine handmaid; spread, therefore, thy skirt over thine handmaid, for thou art a near kinsman. And he said, blessed be thou of the Lord, my daughter; for thou hast shewed more kindness in the latter end, than at the beginning, inasmuch as thou followest not the young men, whether poor or rich. And now, my daughter, fear not; I will do for thee all that thou requirest; for all the city of my people doth know, that thou art a virtuous woman. And now, it is true, I am thy near kinsman; howbeit, there is a kinsman nearer than I. Tarry this night, and

גֹּאֵל אָנֹכִי וְגַם יֵשׁ גֹּאֵל קָרוֹב מִמֶּנִּי׃ לִינִי הַלַּיְלָה וְהָיָה בַבֹּקֶר אִם
יִגְאָלֵךְ טוֹב יִגְאָל וְאִם לֹא יַחְפֹּץ לְגָאֳלֵךְ וּגְאַלְתִּיךְ אָנֹכִי חַי יְהֹוָה
שִׁכְבִי עַד הַבֹּקֶר׃ וַתִּשְׁכַּב מַרְגְּלוֹתָו עַד הַבֹּקֶר וַתָּקָם בְּטֶרוֹם יַכִּיר
אִישׁ אֶת רֵעֵהוּ וַיֹּאמֶר אַל יִוָּדַע כִּי בָאָה הָאִשָּׁה הַגֹּרֶן׃ וַיֹּאמֶר הָבִי
הַמִּטְפַּחַת אֲשֶׁר עָלַיִךְ וְאֶחֳזִי בָהּ וַתֹּאחֶז בָּהּ וַיָּמָד שֵׁשׁ שְׂעֹרִים וַיָּשֶׁת
עָלֶיהָ וַיָּבֹא הָעִיר׃ וַתָּבוֹא אֶל חֲמוֹתָהּ וַתֹּאמֶר מִי אַתְּ בִּתִּי וַתַּגֶּד לָהּ
אֵת כָּל אֲשֶׁר עָשָׂה לָהּ הָאִישׁ׃ וַתֹּאמֶר שֵׁשׁ הַשְּׂעֹרִים הָאֵלֶּה נָתַן לִי
כִּי אָמַר ֯ אַל תָּבוֹאִי רֵיקָם אֶל חֲמוֹתֵךְ׃ וַתֹּאמֶר שְׁבִי בִתִּי עַד אֲשֶׁר
תֵּדְעִין אֵיךְ יִפֹּל דָּבָר כִּי לֹא יִשְׁקֹט הָאִישׁ כִּי אִם כִּלָּה הַדָּבָר הַיּוֹם׃
וּבֹעַז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וְהִנֵּה הַגֹּאֵל עֹבֵר אֲשֶׁר דִּבֶּר בֹּעַז וַיֹּאמֶר
סוּרָה שְׁבָה פֹּה פְּלֹנִי אַלְמֹנִי וַיָּסַר וַיֵּשֵׁב׃ וַיִּקַּח עֲשָׂרָה אֲנָשִׁים מִזִּקְנֵי
הָעִיר וַיֹּאמֶר שְׁבוּ פֹה וַיֵּשֵׁבוּ׃ וַיֹּאמֶר לַגֹּאֵל חֶלְקַת הַשָּׂדֶה אֲשֶׁר
לְאָחִינוּ לֶאֱלִימֶלֶךְ מָכְרָה נָעֳמִי הַשָּׁבָה מִשְּׂדֵה מוֹאָב׃ וַאֲנִי אָמַרְתִּי
אֶגְלֶה אָזְנְךָ לֵאמֹר קְנֵה נֶגֶד הַיֹּשְׁבִים וְנֶגֶד זִקְנֵי עַמִּי אִם תִּגְאַל גְּאָל
וְאִם לֹא יִגְאַל הַגִּידָה לִּי וְאֵדְעָ כִּי אֵין זוּלָתְךָ לִגְאוֹל וְאָנֹכִי אַחֲרֶיךָ
וַיֹּאמֶר אָנֹכִי אֶגְאָל׃ וַיֹּאמֶר בֹּעַז בְּיוֹם קְנוֹתְךָ הַשָּׂדֶה מִיַּד נָעֳמִי וּמֵאֵת
רוּת הַמּוֹאֲבִיָּה אֵשֶׁת הַמֵּת קָנִיתִי לְהָקִים שֵׁם הַמֵּת עַל נַחֲלָתוֹ׃
וַיֹּאמֶר הַגֹּאֵל לֹא אוּכַל לִגְאָוֹל לִי פֶּן אַשְׁחִית אֶת נַחֲלָתִי גְּאַל לְךָ אַתָּה
אֶת גְּאֻלָּתִי כִּי לֹא אוּכַל לִגְאֹל׃ וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל הַגְּאוּלָּה
וְעַל הַתְּמוּרָה לְקַיֵּם כָּל דָּבָר שָׁלַף אִישׁ נַעֲלוֹ וְנָתַן לְרֵעֵהוּ וְזֹאת
הַתְּעוּדָה בְּיִשְׂרָאֵל׃ וַיֹּאמֶר הַגֹּאֵל לְבֹעַז קְנֵה לָךְ וַיִּשְׁלֹף נַעֲלוֹ׃ וַיֹּאמֶר
בֹּעַז לַזְּקֵנִים וְכָל הָעָם עֵדִים אַתֶּם הַיּוֹם כִּי קָנִיתִי אֶת כָּל אֲשֶׁר
לֶאֱלִימֶלֶךְ וְאֵת כָּל אֲשֶׁר לְכִלְיוֹן וּמַחְלוֹן מִיַּד נָעֳמִי׃ וְגַם אֶת רוּת
הַמֹּאֲבִיָּה אֵשֶׁת מַחְלוֹן קָנִיתִי לִי לְאִשָּׁה לְהָקִים שֵׁם הַמֵּת עַל נַחֲלָתוֹ
וְלֹא יִכָּרֵת שֵׁם הַמֵּת מֵעִם אֶחָיו וּמִשַּׁעַר מְקוֹמוֹ עֵדִים אַתֶּם הַיּוֹם׃
וַיֹּאמְרוּ כָּל הָעָם אֲשֶׁר בַּשַּׁעַר וְהַזְּקֵנִים עֵדִים יִתֵּן יְהֹוָה אֶת הָאִשָּׁה

מרגלותיו הסר י׳ : בטרם יתיר ו׳ : אלי קרי ולא כתיב :
ואדעה קרי : קנית קרי : לגאול יתיר ו׳ :

it shall be in the morning, that if he will perform unto thee the part of a kinsman, well, let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then I will do the part of a kinsman to thee, as the Lord, liveth; lie down until the morning. And she lay at his feet until the morning; and she rose up before one could know another. And he said, let it not be known that a woman came into the floor. Also he said, bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her, and she went into the city. And when she came to her mother-in-law, she said, who art thou, my daughter? And she told her all that the man had done for her. And she said, these six measures of barley gave he me, for he said to me, go not empty to thy mother-in-law. Then said she, sit still, my daughter, until thou know how the matter will fall; for the man will not be at rest, until he hath finished the thing this day. Then went Boaz up to the gate, and sat him down there; and behold, the kinsman of whom Boaz spake, came by unto whom he said, ho! such a one, turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again from the country of Moab, selleth a parcel of land, which was our brother Elimelech's. And I thought to advertise thee, saying, buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it redeem it; but if thou wilt not redeem it, then tell me that I may know; for there is none to redeem it besides thee, and I am after thee. And he said, I will redeem it. Then said Boaz, on the day that thou buyest the field of the hand of Naomi, thou must buy it also of Ruth, the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself, for I cannot redeem it. Now this was the manner in former time in Israel, concerning redeeming, and concerning changing; for to confirm all things, a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel. Therefore the kinsman said unto Boaz, buy it for thee; so he drew off his shoe. And Boaz said unto the elders, and unto all the people, ye are witnesses this day, that I have brought all that was Elimelech's, and all that was Chilions's and Mahlon's, of the hand of Naomi. Moreover, Ruth, the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, we are witnesses; the Lord make the woman, that is come into thine house, like Rachel, and like Leah, which two did build the house

הַבָּאָה אֶל בֵּיתֶךָ כְּרָחֵל וּכְלֵאָה אֲשֶׁר בָּנוּ שְׁתֵּיהֶם אֶת בֵּית יִשְׂרָאֵל וַעֲשֵׂה חַיִל בְּאֶפְרָתָה וּקְרָא שֵׁם בְּבֵית לָחֶם : וִיהִי בֵיתְךָ כְּבֵית פֶּרֶץ אֲשֶׁר יָלְדָה תָמָר לִיהוּדָה מִן הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָֹה לְךָ מִן הַנַּעֲרָה הַזֹּאת : וַיִּקַּח בֹּעַז אֶת רוּת וַתְּהִי לוֹ לְאִשָּׁה וַיָּבֹא אֵלֶיהָ וַיִּתֵּן יְהוָֹה לָהּ הֵרָיוֹן וַתֵּלֶד בֵּן : וַתֹּאמַרְנָה הַנָּשִׁים אֶל נָעֳמִי בָּרוּךְ יְהוָֹה אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וְיִקָּרֵא שְׁמוֹ בְּיִשְׂרָאֵל : וְהָיָה לָךְ לְמֵשִׁיב נֶפֶשׁ וּלְכַלְכֵּל אֶת שֵׂיבָתֵךְ כִּי כַלָּתֵךְ אֲשֶׁר אֲהֵבַתֶךְ יְלָדַתּוּ אֲשֶׁר הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָּנִים : וַתִּקַּח נָעֳמִי אֶת הַיֶּלֶד וַתְּשִׁתֵהוּ בְחֵיקָהּ וַתְּהִי לוֹ לְאֹמֶנֶת : וַתִּקְרֶאנָה לוֹ הַשְּׁכֵנוֹת שֵׁם לֵאמֹר יֻלַּד בֵּן לְנָעֳמִי וַתִּקְרֶאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי יִשַׁי אֲבִי דָוִד : וְאֵלֶּה תּוֹלְדוֹת פָּרֶץ פֶּרֶץ הוֹלִיד אֶת חֶצְרוֹן : וְחֶצְרוֹן הוֹלִיד אֶת רָם וְרָם הוֹלִיד אֶת עַמִּינָדָב : וְעַמִּינָדָב הוֹלִיד אֶת נַחְשׁוֹן וְנַחְשׁוֹן הוֹלִיד אֶת שַׂלְמָה : וְשַׂלְמוֹן הוֹלִיד אֶת בֹּעַז וּבֹעַז הוֹלִיד אֶת עוֹבֵד : וְעֹבֵד הוֹלִיד אֶת יִשָׁי וְיִשַׁי הוֹלִיד אֶת דָּוִד :

Then say קדיש after which two Manuscripts of the Pentateuch are taken out in the First the Portion from כל הבכור is read to Five Persons, but if it is Sabbath, to Seven.

of Israel; and do thou worthily in Ephratah, and be famous in Bethlehem. And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman. So Boaz took Ruth, and she was his wife; and when he went in unto her, the Lord gave her conception, and she bare a son. And the woman said unto Naomi; blessed be the Lord, who hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law which loveth thee, which is better to thee than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women, her neighbours, gave it a name, saying, there is a son born to Naomi, and they called his name Obed; he is the father of Jesse, the father of David. Now these are the generations of Pharez; Pharez begat Hezron, and Hezron begat Ram, and Ram begat Aminadab, and Aminadab begat Nashon, and Nashon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David

עשר תעשר את כל־תבואת זרעך היצא השדה שנה שנה :
ואכלת לפני ׀ יהוה אלהיך במקום אשר־יבחר לשכן שמו שם
מעשר דגנך תירשך ויצהרך ובכרת בקרך וצאנך למען תלמד
ליראה את־יהוה אלהיך כל־הימים : וכי־ירבה ממך הדרך כי לא
תוכל שאתו כי־ירחק ממך המקום אשר יבחר יהוה אלהיך לשום
שמו שם כי יברכך יהוה אלהיך : ונתתה בכסף וצרת הכסף בידך
והלכת אל־המקום אשר יבחר יהוה אלהיך בו : ונתתה הכסף
בכל אשר־תאוה נפשך בבקר ובצאן וביין ובשכר ובכל אשר תשאלך
נפשך ואכלת שם לפני יהוה אלהיך ושמחת אתה וביתך : והלוי
אשר־בשעריך לא תעזבנו כי אין לו חלק ונחלה עמך : מקצה ׀ שלש
שנים תוציא את־כל־מעשר תבואתך בשנה ההוא והנחת בשעריך :
ובא הלוי כי אין־לו חלק ונחלה עמך והגר והיתום והאלמנה אשר
בשעריך ואכלו ושבעו למען יברכך יהוה אלהיך בכל־מעשה ידך
אשר תעשה : לוי ס מקץ שבע־שנים תעשה שמטה : וזה דבר
השמטה שמוט כל־בעל משה ידו אשר ישה ברעהו לא־יגש את־
רעהו ואת־אחיו כי־קרא שמטה ליהוה : את־הנכרי תגש ואשר
יהיה לך את־אחיך תשמט ידך : אפס כי לא יהיה־בך אביון כי־ברך
יברכך יהוה בארץ אשר יהוה אלהיך נתן־לך נחלה לרשתה : רק
אם־שמוע תשמע בקול יהוה אלהיך לשמר לעשות את־כל־המצוה
הזאת אשר אנכי מצוך היום : כי־יהוה אלהיך ברכך כאשר דבר־
לך והעבטת גוים רבים ואתה לא תעבט ומשלת בגוים רבים ובך
לא ימשלו : ס כי יהיה בך אביון מאחד אחיך באחד שעריך
בארצך אשר־יהוה אלהיך נתן לך לא תאמץ את־לבבך ולא תקפץ
את־ידך מאחיך האביון : כי פתח תפתח את־ידך לו והעבט
תעביטנו די מחסרו אשר יחסר לו : השמר לך פן־יהיה דבר עם־
לבבך בליעל לאמר קרבה שנת־השבע שנת השמטה ורעה עינך
באחיך האביון ולא תתן לו וקרא עליך אל־יהוה והיה בך חטא :
נתון תתן לו ולא־ירע לבבך בתתך לו כי בגלל ׀ הדבר הזה יברכך
יהוה אלהיך בכל־מעשך ובכל משלח ידך : כי לא־יחדל אביון

עשר תעשר Thou shalt truly tithe all the increase of thy seed, that thy field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds, and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it, because the place be too far from thee which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee; then shalt thou turn it into money, and bind up the money in thy hand, and shalt go unto the place which the Lord thy God shall choose. And thou shalt bestow that money for whatsoever thy soul lusteth after, for bulls, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thy household. And the levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. And the levite, because he hath no part or inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat, and shall be satisfied; that the Lord thy God may bless thee in all the work of thy hand, which thou doest.

At the end of every seven years, thou shalt make a release. And this is the manner of the release; every creditor that lendeth ought unto his neighbour, shall release it; he shall not exact it of his neighbour, or of his brother, because it is called the Lord's release. Of a foreigner thou mayest exact it again; but that which is thine with thy brother, thy hand shall release; although there should be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee, for an inheritance to possess it; only, if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day. For the Lord thy God blesseth thee, as he promised thee, and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

If there be among you a poor man of one of thy brethren, within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of

מִקֶּרֶב הָאָרֶץ עַל־כֵּן אָנֹכִי מְצַוְּךָ לֵאמֹר פָּתֹחַ תִּפְתַּח אֶת־יָדְךָ לְאָחִיךָ
לַעֲנִיֶּךָ וּלְאֶבְיֹנְךָ בְּאַרְצֶךָ׃ ס כִּי־יִמָּכֵר לְךָ אָחִיךָ הָעִבְרִי אוֹ הָעִבְרִיָּה
וַעֲבָדְךָ שֵׁשׁ שָׁנִים וּבַשָּׁנָה הַשְּׁבִיעִת תְּשַׁלְּחֶנּוּ חָפְשִׁי מֵעִמָּךְ׃ וְכִי־
תְשַׁלְּחֶנּוּ חָפְשִׁי מֵעִמָּךְ לֹא תְשַׁלְּחֶנּוּ רֵיקָם׃ הַעֲנֵיק תַּעֲנִיק לוֹ מִצֹּאנְךָ
וּמִגָּרְנְךָ וּמִיִּקְבֶךָ אֲשֶׁר בֵּרַכְךָ יְהוָה אֱלֹהֶיךָ תִּתֶּן־לוֹ׃ וְזָכַרְתָּ כִּי עֶבֶד
הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדְּךָ יְהוָה אֱלֹהֶיךָ עַל־כֵּן אָנֹכִי מְצַוְּךָ אֶת־
הַדָּבָר הַזֶּה הַיּוֹם׃ וְהָיָה כִּי־יֹאמַר אֵלֶיךָ לֹא אֵצֵא מֵעִמָּךְ כִּי אֲהֵבְךָ
וְאֶת־בֵּיתֶךָ כִּי־טוֹב לוֹ עִמָּךְ׃ וְלָקַחְתָּ אֶת־הַמַּרְצֵעַ וְנָתַתָּה בְאָזְנוֹ
וּבַדֶּלֶת וְהָיָה לְךָ עֶבֶד עוֹלָם וְאַף לַאֲמָתְךָ תַּעֲשֶׂה־כֵּן׃ לֹא־יִקְשֶׁה
בְעֵינֶךָ בְּשַׁלֵּחֲךָ אֹתוֹ חָפְשִׁי מֵעִמָּךְ כִּי מִשְׁנֶה שְׂכַר שָׂכִיר עֲבָדְךָ שֵׁשׁ
שָׁנִים וּבֵרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה׃ **ישראל** פ

On the Week Days begin here.

כָּל־הַבְּכוֹר אֲשֶׁר יִוָּלֵד בִּבְקָרְךָ וּבְצֹאנְךָ הַזָּכָר תַּקְדִּישׁ לַיהוָה
אֱלֹהֶיךָ לֹא תַעֲבֹד בִּבְכֹר שׁוֹרֶךָ וְלֹא תָגֹז בְּכוֹר צֹאנֶךָ׃ לִפְנֵי יְהוָה
אֱלֹהֶיךָ תֹאכְלֶנּוּ שָׁנָה בְשָׁנָה בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אַתָּה וּבֵיתֶךָ׃
וְכִי־יִהְיֶה בוֹ מוּם פִּסֵּחַ אוֹ עִוֵּר כֹּל מוּם רָע לֹא תִזְבָּחֶנּוּ לַיהוָה
אֱלֹהֶיךָ׃ בִּשְׁעָרֶיךָ תֹּאכְלֶנּוּ הַטָּמֵא וְהַטָּהוֹר יַחְדָּו כַּצְּבִי וְכָאַיָּל׃
רַק אֶת־דָּמוֹ לֹא תֹאכֵל עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמָּיִם׃ **לוי בשבת ד**
שָׁמוֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי בְּחֹדֶשׁ
הָאָבִיב הוֹצִיאֲךָ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לָיְלָה׃ וְזָבַחְתָּ פֶּסַח לַיהוָה
אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה לְשַׁכֵּן שְׁמוֹ שָׁם׃ לֹא־
תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן
יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם
כֹּל יְמֵי חַיֶּיךָ׃ **שלישי בשבת ה** וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלְךָ שִׁבְעַת
יָמִים וְלֹא־יָלִין מִן־הַבָּשָׂר אֲשֶׁר תִּזְבַּח בָּעֶרֶב בַּיּוֹם הָרִאשׁוֹן לַבֹּקֶר׃
לֹא תוּכַל לִזְבֹּחַ אֶת־הַפָּסַח בְּאַחַד שְׁעָרֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן
לָךְ׃ כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם
תִּזְבַּח אֶת־הַפֶּסַח בָּעָרֶב כְּבוֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרָיִם׃
וּבִשַּׁלְתָּ וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפָנִיתָ בַבֹּקֶר

the land; therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor and to the needy in thy land.

If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine press; of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him. And thou shalt remember that thou wast a bond-man in the land of Egypt, and the Lord thy God redeemed thee; therefore I command thee this thing to-day. And it shall be if he say unto thee, I will not go away from thee, because he loveth thee and thine house, because he is well with thee; then thou shalt take an awl, and thrust it through his ear into the door, and he shall be thy servant for ever; and also unto thy maid-servant thou shalt do likewise. It shall not seem hard unto thee when thou send him away free from thee; for he has been worth a double hired servant to thee, in serving thee six years; and the Lord thy God shall bless thee in all that thou doest.

All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the Lord thy God; thou shalt do no work with the firstling of thy bulls, nor shear the firstling of thy sheep. Thou shalt eat it before the Lord thy God year by year, in the place which the Lord shall choose, thou and thy household. And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shall not sacrifice it unto the Lord thy God; thou shalt eat it within thy gates; the unclean and the clean person shall eat it alike, as the roe-buck, and as the hart. Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

Observe the month of Abib. and keep the passover unto the Lord thy God; for in the month of Abib, the Lord thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

And there shall be no leavened bread seen with thee in all thy coasts seven days; neither shall there any thing of the flesh which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee. But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose; and thou shalt turn in the

וְהָלַכְתָּ לְאֹהָלֶיךָ: שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת
לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה: **רביעי בשבת ו** שִׁבְעָה שָׁבֻעֹת
תִּסְפָּר־לָךְ מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה תָּחֵל לִסְפֹּר שִׁבְעָה שָׁבֻעוֹת: וְעָשִׂיתָ
חַג שָׁבֻעוֹת לַיהוָה אֱלֹהֶיךָ מִסַּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ
יְהוָה אֱלֹהֶיךָ: וְשָׂמַחְתָּ לִפְנֵי ׀ יְהוָה אֱלֹהֶיךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ
וַאֲמָתֶךָ וְהַלֵּוִי אֲשֶׁר בִּשְׁעָרֶיךָ וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בְּקִרְבֶּךָ
בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם: וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ
בְּמִצְרָיִם וְשָׁמַרְתָּ וְעָשִׂיתָ אֶת־הַחֻקִּים הָאֵלֶּה: פ

חמישי בשבת ז חַג הַסֻּכֹּת תַּעֲשֶׂה לְךָ שִׁבְעַת יָמִים בְּאָסְפְּךָ מִגָּרְנְךָ
וּמִיִּקְבֶךָ: וְשָׂמַחְתָּ בְּחַגֶּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי
וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ: שִׁבְעַת יָמִים תָּחֹג לַיהוָה
אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה כִּי יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל תְּבוּאָתְךָ
וּבְכֹל מַעֲשֵׂה יָדֶיךָ וְהָיִיתָ אַךְ שָׂמֵחַ: שָׁלוֹשׁ פְּעָמִים ׀ בַּשָּׁנָה יֵרָאֶה כָל־
זְכוּרְךָ אֶת־פְּנֵי ׀ יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת וּבְחַג
הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי יְהוָה רֵיקָם: אִישׁ כְּמַתְּנַת
יָדוֹ כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָךְ:

The מפטיר is read the same as Yesterday, page 85.

הפטרה ליום שני של שבועות :

וַיהוָה בְּהֵיכַל קָדְשׁוֹ הַס מִפָּנָיו כָּל־הָאָרֶץ:

תְּפִלָּה לַחֲבַקּוּק הַנָּבִיא עַל שִׁגְיֹנוֹת: יְהוָה שָׁמַעְתִּי שִׁמְעֲךָ יָרֵאתִי
יְהוָה פָּעָלְךָ בְּקֶרֶב שָׁנִים חַיֵּיהוּ בְּקֶרֶב שָׁנִים תּוֹדִיעַ בְּרֹגֶז רַחֵם
תִּזְכּוֹר: אֱלוֹהַּ מִתֵּימָן יָבוֹא וְקָדוֹשׁ מֵהַר־פָּארָן סֶלָה כִּסָּה שָׁמַיִם הוֹדוֹ
וּתְהִלָּתוֹ מָלְאָה הָאָרֶץ: וְנֹגַהּ כָּאוֹר תִּהְיֶה קַרְנַיִם מִיָּדוֹ לוֹ וְשָׁם חֶבְיוֹן
עֻזֹּה: לְפָנָיו יֵלֶךְ דָּבֶר וְיֵצֵא רֶשֶׁף לְרַגְלָיו: עָמַד וַיְמֹדֶד אֶרֶץ רָאָה
וַיַּתֵּר גּוֹיִם וַיִּתְפֹּצְצוּ הַרְרֵי־עַד שַׁחוּ גִּבְעוֹת עוֹלָם הֲלִיכוֹת עוֹלָם לוֹ:
תַּחַת אָוֶן רָאִיתִי אָהֳלֵי כוּשָׁן יִרְגְּזוּן יְרִיעוֹת אֶרֶץ מִדְיָן: הֲבִנְהָרִים
חָרָה יְהוָה אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ

morning, and go unto thy tents. Six days thou shalt eat unleavened bread, and on the seventh day shall be a solemn assembly to the Lord thy God; thou shalt do no work therein.

Seven weeks shalt thou number unto thee; begin to number the seven weeks, from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a free-will-offering of thine hand, which thou shalt give unto the Lord thy God according as the Lord thy God hath blessed thee. And thou shalt rejoice, before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there. And thou shalt remember that thou wast a bond-man in Egypt; and thou shalt observe and do these statutes.

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn, and thy wine. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God, in the place which the Lord shall choose; because the Lord thy God shall bless thee in thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee.

But the Lord is in his holy temple; be silent before him, all the earth.

תפלה A prayer of חבקוק, the prophet, upon שגיונות.—O Lord! I have heard thy speech and was afraid. O Lord! revive thy work in the midst of the years: in the midst of the years make it known: in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light, and streamed from his hand to him; and there was the hiding-place of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld and dispersed the nations; and the everlasting mountains were broken asunder, the perpetual hills did bow; his ways are everlasting. I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thy

מַרְכְּבֹתֶיךָ יְשׁוּעָה׃ עֶרְיָה תֵעוֹר קַשְׁתֶּךָ שְׁבֻעוֹת מַטּוֹת אֹמֶר סֶלָה נְהָרוֹת תְּבַקַּע־אָרֶץ׃ רָאוּךָ יָחִילוּ הָרִים זֶרֶם מַיִם עָבָר נָתַן תְּהוֹם קוֹלוֹ רוֹם יָדֵיהוּ נָשָׂא׃ שֶׁמֶשׁ יָרֵחַ עָמַד זְבֻלָה לְאוֹר חִצֶּיךָ יְהַלֵּכוּ לְנֹגַהּ בְּרַק חֲנִיתֶךָ׃ בְּזַעַם תִּצְעַד־אָרֶץ בְּאַף תָּדוּשׁ גּוֹיִם׃ יָצָאתָ לְיֵשַׁע עַמֶּךָ לְיֵשַׁע אֶת־מְשִׁיחֶךָ מָחַצְתָּ רֹאשׁ מִבֵּית רָשָׁע עָרוֹת יְסוֹד עַד־צַוָּאר סֶלָה׃ נָקַבְתָּ בְמַטָּיו רֹאשׁ פְּרָזָו יִסְעֲרוּ לַהֲפִיצֵנִי עֲלִיצֻתָם כְּמוֹ־לֶאֱכֹל עָנִי בַּמִּסְתָּר׃ דָּרַכְתָּ בַיָּם סוּסֶיךָ חֹמֶר מַיִם רַבִּים׃ שָׁמַעְתִּי ׀ וַתִּרְגַּז בִּטְנִי לְקוֹל צָלְלוּ שְׂפָתַי יָבוֹא רָקָב בַּעֲצָמַי וְתַחְתַּי אֶרְגָּז אֲשֶׁר אָנוּחַ לְיוֹם צָרָה לַעֲלוֹת לְעַם יְגוּדֶנּוּ׃ כִּי־תְאֵנָה לֹא־תִפְרָח וְאֵין יְבוּל בַּגְּפָנִים כִּחֵשׁ מַעֲשֵׂה־זַיִת וּשְׁדֵמוֹת לֹא־עָשָׂה אֹכֶל גָּזַר מִמִּכְלָה צֹאן וְאֵין בָּקָר בָּרְפָתִים׃ וַאֲנִי בַּיהוָה אֶעְלוֹזָה אָגִילָה בֵּאלֹהֵי יִשְׁעִי׃ יֱהֹוִה אֲדֹנָי חֵילִי וַיָּשֶׂם רַגְלַי כָּאַיָּלוֹת וְעַל־בָּמוֹתַי יַדְרִכֵנִי לַמְנַצֵּחַ בִּנְגִינוֹתָי׃

This is said after the First Verse of the הפטרה

יְ צִיב פִּתְגָם · לְאָת וּדְגָם · בְּרִבּוֹ רִבְבָן · עִירִין ׃
עֲ נֵי אֲנָא · בְּמִנְיָנָא ׃ דְּפַסְלִין · אַרְבְּעָה טוּרִין ׃
קְ דָמוֹהִי · לְגוֹ מוֹתִי · נָגִיד וְנָפִיק נְהַר דְּנוּרִין ׃
בְּ טוּר תַּלְגָא · נְהוֹר שַׁרְגָא · וְזִיקִין דְּנוּר וּבָעוּרִין ׃
בְּ רָא וּסְכָא · מַה בַּחֲשׁוֹכָה · וְעִמֵּיהּ שַׁרְיָן · נְהוֹרִין ׃
רְ חִיקִין צְפָא · בְּלָא שִׁטְפָא · וְגַלְיָן לֵיהּ דְּמִטַּמְּרִין ׃
בָּ עִית מִנֵּיהּ · יַת הוּרְמָנֵיהּ · וּבַתְרוֹהִי עֲדֵי גּוּבְרִין ׃
י וֹדְעֵי הִלְכָתָא · וּמַתְנִיתָא · וְתוֹסֶפְתָּא סִפְרָא וְסִפְרִין ׃
מֶ לֶךְ חַיָּא · לְעָלְמַיָּא · יְמַגֵּן עַם לְהוֹן מְשַׁחֲרִין ׃
אָ מִיר עֲלֵיהוֹן · כְּהָלָא יְהוֹן · וְלָא יִתְמַנּוּן הֵיךְ עַפְרִין ׃
יְ חַוְרוּן כְּעָן · לְהוֹן בִּקְעָן · יְטוּפוּן עוֹתִי · חַמְרִין ׃
רְ עוּתְהוֹן הַב · וְאַפֵּיהוֹן צְהַב · יְנַהֲרוּן כִּנְהַר צַפְרִין ׃
לְ יהַב תְּקוֹף · וְעֵינָךְ זְקוֹף · חֲזֵי עָרָךְ · דְּבָךְ כַּפְרִין ׃
וְ יהוֹן כְּתִיבְנָא · בְּגוֹ לִבְנָא · כְּאַבְנָא יִשְׁתְּקוּן חַפְרִין ׃
י הוֹנָתָן · גְּבַר עִנְוְתָן · בְּכֵן לֵיהּ נַמְטֵי אַפְרִין ׃

horses, and thy chariots of salvation? Thy bow was made quite naked, according to the oath to the tribes, even thy word. Selah. Thou didst cleave the earth into streams. The mountains saw thee, and they trembled; the overflowing of the waters passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thrash the heathen in anger. Thou wentest forth for the salvation of thy people, even for the salvation of thine anointed; thou didst wound the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages; they rushed out as a whirlwind to scatter me; their joy was great, as when they thought to devour the poor secretly. Thou didst march through the sea with thine horses, through the heap of mighty waters. When I heard, my heart trembled, my lips quivered at the voice; rottenness entered into my bones, and I trembled in my place; I hoped I might rest in the day of trouble; when he cometh up unto the people, he will invade them with his troops. Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no food; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord; I will exult in the God of my salvation. The Lord God is my strength, and he will make my feet like hind's feet, and he will cause me to tread upon mine high places. To the chief musician on my stringed instruments.

יציב These words are true, and are a sign and likeness of the praise offered by the thousand myriads of watchful angels; I who proclaim the praise of God, according to the number of the precepts that are hewn from the four rows. Before him in the midst of the waters, he causes a river of fire to proceed and flow, and in the mountain of snow, he lighteth a lamp, and causeth sparks of fire to burn. He created, and vieweth what is in darkness for the light dwelleth with him. He vieweth that which is distant without intervention; and that which is hidden is revealed to him. Of him, I first crave permission, and afterwards of those men that are versed in the traditions, Mishna, Gemara, and Siphree. May the King who liveth eternally, shield the people that seek him; of whom it is said, they shall multiply as the sand of the sea, and shall not be numbered any more than the dust of the earth. May the corn of their plains be white as sheep, and their vats flow with wine. Grant their request, and brighten their countenance, that they may shine as the morning star. O grant me strength, and lift up thine eyes to view those, that deny thee. They shall be as stubble in the mortar, be dumb as a stone, and put to shame. God gave the law by the hands of the meek man; therefore let us offer him thanks.

THE MEMORIAL OF DEPARTED SOULS.

It is customary to make mention of the Souls of departed Parents, &c. On the day of Atonement, and the ultimate Days of the Three Festivals.

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אַבָּא מוֹרִי (פ״ב״פ) שֶׁהָלַךְ לְעוֹלָמוֹ בַּעֲבוּר שֶׁאֲנִי נוֹדֵר צְדָקָה בַּעֲדוֹ בִּשְׂכַר זֶה תְּהֵא נַפְשׁוֹ צְרוּרָה בִּצְרוֹר הַחַיִּים .עִם נִשְׁמַת אַבְרָהָם .יִצְחָק וְיַעֲקֹב שָׂרָה רִבְקָה רָחֵל וְלֵאָה וְעִם שְׁאָר צַדִּיקִים וְצִדְקָנִיּוֹת שֶׁבְּגַן .עֵדֶן וְנֹאמַר אָמֵן :

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרָתִי (פ״ב״פ) שֶׁהָלְכָה לְעוֹלָמָהּ בַּעֲבוּר שֶׁאֲנִי נוֹדֵר צְדָקָה בַּעֲדָהּ וּבִשְׂכַר זֶה תְּהֵא נַפְשָׁהּ צְרוּרָה בִּצְרוֹר הַחַיִּים .עִם נִשְׁמַת אַבְרָהָם .יִצְחָק וְיַעֲקֹב שָׂרָה רִבְקָה רָחֵל וְלֵאָה וְעִם שְׁאָר צַדִּיקִים וְצִדְקָנִיּוֹת שֶׁבְּגַן .עֵדֶן וְנֹאמַר אָמֵן :

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אָבִי וְאִמִּי זְקֵנַי וּזְקֵנוֹתַי דּוֹדַי וְדוֹדוֹתַי אַחַי וְאַחְיוֹתַי בֵּין מִצַּד אָבִי בֵּין מִצַּד אִמִּי שֶׁהָלְכוּ לְעוֹלָמָם בַּעֲבוּר שֶׁאֲנִי נוֹדֵר צְדָקָה בַּעֲדָם וּבִשְׂכַר זֶה תִּהְיֶינָה נַפְשׁוֹתָם צְרוּרוֹת בִּצְרוֹר הַחַיִּים .עִם נִשְׁמַת אַבְרָהָם .יִצְחָק וְיַעֲקֹב שָׂרָה רִבְקָה רָחֵל וְלֵאָה וְעִם שְׁאָר צַדִּיקִים וְצִדְקָנִיּוֹת שֶׁבְּגַן .עֵדֶן וְנֹאמַר אָמֵן :

יִזְכּוֹר אֱלֹהִים נִשְׁמַת (פ״ב״פ) וְנִשְׁמַת כָּל קְרוֹבַי וּקְרוֹבוֹתַי הֵן מִצַּד אָבִי הֵן מִצַּד אִמִּי שֶׁהוּמְתוּ הֵן שֶׁנֶּהֶרְגוּ הֵן שֶׁנִּשְׁחֲטוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּטְבְּעוּ וְשֶׁנֶּחֶנְקוּ .עַל קִדּוּשׁ הַשֵּׁם בַּעֲבוּר שֶׁאֶתֵּן צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמוֹתֵיהֶם וּבִשְׂכַר זֶה תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בִּצְרוֹר הַחַיִּים .עִם נִשְׁמוֹתֵיהֶם שֶׁל אַבְרָהָם .יִצְחָק וְיַעֲקֹב שָׂרָה רִבְקָה רָחֵל וְלֵאָה וְעִם שְׁאָר צַדִּיקִים וְצִדְקָנִיּוֹת שֶׁבְּגַן .עֵדֶן וְנֹאמַר אָמֵן :

THE MEMORIAL OF DEPARTED SOULS.

It is customary to make mention of the Souls of departed Parents, &c. On the day of Atonement, and the ultimate Days of the Three Festivals.

יזכור May God remember the soul of our honoured father (A. B.) who is gone to his repose; for that, I now solemnly offer charity for his sake; in reward of this, may his soul enjoy eternal life, with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah, and the rest of the righteous males and females that are in Paradise; and let us say, Amen.

יזכור May God remember the soul of my honoured mother (C. D.) who is gone to her repose; for that I now solemnly offer charity for her sake; in reward of this, may her soul enjoy eternal life, with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah, and the rest of the righteous males and females that are in paradise; and let us say, Amen.

יזכור May God remember the souls of my father and mother, my grandfathers and grandmothers, my uncles and aunts, my brothers and sisters, whether paternal or maternal, who are gone to their repose; for that I now solemnly offer charity for their sake; in reward of this, may their souls enjoy eternal life, with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah, and the rest of the righteous males and females that are in paradise; and let us say, Amen.

יזכור May God remember the soul of (A. B.) and the souls of all my relatives, both male and female, whether paternal or maternal; whether they have been killed, slain, and slaughtered, burnt, drowned, or strangled, for the sanctification of thy holy name; for that I offer charity for the memorial of their souls, in reward of this, may their souls enjoy eternal life, with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah, and the rest of the righteous males and females, that are in paradise; and let us say, Amen.

אָב הָרַחֲמִים · שׁוֹכֵן מְרוֹמִים · בְּרַחֲמָיו הָעֲצוּמִים · הוּא יִפְקוֹד בְּרַחֲמִים · הַחֲסִידִים וְהַיְשָׁרִים וְהַתְּמִימִים · קְהִלּוֹת הַקּוֹדֶשׁ · שֶׁמָּסְרוּ נַפְשָׁם עַל קְדֻשַּׁת הַשֵּׁם · הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם · וּבְמוֹתָם לֹא נִפְרָדוּ: מִנְּשָׁרִים קַלּוּ וּמֵאֲרָיוֹת גָּבֵרוּ · לַעֲשׂוֹת רְצוֹן קוֹנָם · וְחֵפֶץ צוּרָם · יִזְכְּרֵם אֱלֹהֵינוּ לְטוֹבָה עִם שְׁאָר צַדִּיקֵי עוֹלָם · וְיִנְקוֹם בְּיָמֵינוּ לְעֵינֵינוּ נִקְמַת דַּם עֲבָדָיו הַשָּׁפוּךְ: כַּכָּתוּב בְּתוֹרַת משֶׁה אִישׁ הָאֱלֹהִים · הַרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם־עֲבָדָיו יִקּוֹם וְנָקָם יָשִׁיב לְצָרָיו וְכִפֶּר אַדְמָתוֹ עַמּוֹ: וְעַל־יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר · וְנִקֵּיתִי דָּמָם לֹא נִקֵּיתִי וַיְיָ שֹׁכֵן בְּצִיּוֹן · וּבְכִתְבֵי הַקֹּדֶשׁ נֶאֱמַר · לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה אֱלֹהֵיהֶם יִוָּדַע בַּגּוֹיִם לְעֵינֵינוּ נִקְמַת דַּם־עֲבָדֶיךָ הַשָּׁפוּךְ · וְאוֹמֵר כִּי־דֹרֵשׁ דָּמִים אוֹתָם זָכָר לֹא שָׁכַח צַעֲקַת עֲנָוִים: וְאוֹמֵר יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת מָחַץ רֹאשׁ עַל־אֶרֶץ רַבָּה: מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה עַל־כֵּן יָרִים רֹאשׁ:

אב הרחמים O may the most merciful Father, who dwelleth on high, in his mighty mercy, visit the pious, upright, and perfect, in every holy congregation, who willingly offered their souls for the sanctification of his holy name; they who were lovely and amiable in their life time and were not separated (from their faith) at their death; they were swifter than eagles and stronger than lions, to perform the will of their Creator and the desire of their Maker; may God remember them for good among the rest of the righteous of the world. May he in our day, *and* in our sight, avenge the blood of his servants, that hath been shed: as it is written in the law of Moses, the man of God. Cause his people to rejoice, O ye nations; for he will avenge the blood of his servants, and will render vengeance to his adversaries; and he will be reconciled to *his* land *and to* his people. And by the hands of thy servants, the prophets, it is written saying, I will avenge the blood which I have not yet avenged. I, the Eternal! who dwelleth in Zion. And in the holy writings, it is said, wherefore should the heathens say, where is their God? Make known among the heathens, in our sight that thou avengest the blood of thy servants that hath been shed. And it is said, the avenger of blood will remember them, and not forget the cry of the humble. And it is said, he will judge the nations, he will fill their places with dead bodies; he woundeth the chief of רבה. He shall drink of the brook in the way, because he proudly exalted himself.

מוסף ליום שני של שבועות :

Then say, אשרי page 91, and שמונה עשרה and which the Reader repeats till שני תמידין כהלכתן page 96; but on the Sabbath till זכר למעשה בראשית.

Then say,

קהל אַזְהָרַת רֵאשִׁית לְעַמְּךָ נָתַתָּ · מִצְוֹת עֲשֵׂה וּמִצְוֹת לֹא
תַעֲשֶׂה : בְּמִסְפַּר בְּמִפְקַד הֵם שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחָמֵשׁ ·
כְּנֶגֶד יְמוֹת הַחַמָּה : גַּם מִצְוֹת עֲשֵׂה מָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה ·
כְּנֶגֶד אֵיבָרִים שֶׁבָּאָדָם : דּוֹק וָחֶלֶד הֵעַדְתָּ בָּנוּ עַל עוֹנְשָׁן
וּשְׂכָרָן : הַחַיִּים וְהַמָּוֶת וְהַטּוֹב וְהָרָע : הוֹרֵיתָ לָנוּ עֲשֶׂרֶת
הַדִּבְּרוֹת · וְקָשַׁרְתָּ לָנוּ עֶשְׂרֵה כְתָרִים : וּבִשְׁנֵי לֻחוֹת חֲקַקְתָּם ·
וּשְׁנֵי עוֹלָמוֹת הִנְחַלְתָּם · עַל יְדֵי נֶאֱמָן נְתַתָּם · וּבֵין שְׁנֵי כְרוּבִים
הִנַּחְתָּם : זֵרוּז מִקְרָא וְתַרְגּוּם תּוֹרָה וּנְבִיאִים שְׁמוֹנָה · וּכְתוּבִים
אַחַד עָשָׂר : חִקְרֵי הֲלָכוֹת וּסְדָרִים שִׁשָּׁה : וַעֲלֵיהֶם תַּלְמוּד
שְׁלֹשִׁים וְשִׁשָּׁה : טַעֲמֵי מְשָׁלוֹ שְׁלֹשֶׁת אֲלָפִים וַיְהִי שִׁירוֹ חֲמִשָּׁה
וָאָלֶף : יְחִידָה נְתוּנָה לְשִׁשִּׁים רִבּוֹא · לְעַם אֲשֶׁר בָּחַר מִשִּׁבְעִים
לְשׁוֹנוֹת : כְּתוּבָה בְּאוֹתִיּוֹת עֶשְׂרִים וּשְׁתַּיִם · וְגַם בְּשֵׁם הַמְפוֹרָשׁ
בְּשִׁבְעִים וּשְׁנַיִם : לְכָל אֶחָד וְאֶחָד שְׁלֹשָׁה כְּתָרִים · כְּתוּבִים
בְּאֶצְבַּע אֱלֹהִים מַעֲשֵׂה אָדוֹן : מֶלֶךְ הִדְרָהּ בְּרוֹב נוֹרָאוֹת ·
אַזְהָרָה בְּשֵׁם קָדְשׁוֹ וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה : נִקְרָא שֵׁמוֹת שִׁבְעִים
וְעַמּוֹ בָּחַר מִשִּׁבְעִים · וּשְׁמוֹ מְעֻלֶּה לְמַעְלָה מִשִּׁבְעִים : סִדְּרָהּ
בְּסִימָנִין וּבְמָסוֹרוֹת · וּבְדִקְדּוּקֵי חֲקִירוֹת · בְּדִינֵי מָמוֹנוֹת וְדִינֵי

ADDITIONAL SERVICE

FOR THE SECOND DAY OF THE

FEAST OF PENTECOST.

אזהרת The admonition of the law didst thou give to thy people, containing affirmative precepts, and negative precepts; *the latter* are number and tale three hundred and sixty-five, according to the days of the solar year; the affirmative precepts are also two hundred and forty-eight, according to the members in man. Heaven and earth didst thou take to witness against us concerning their punishment, and their reward; *i, e.*, life and death, good and evil: thou didst instruct us by the ten commandments, and didst crown us with the ten crowns; in two tables didst thou engrave them and didst cause them to inherit the two worlds; by the hands of the faithful *one* (Moses) didst thou deliver them, to deposit them (in the ark) between the two cherubim. *Every* one should be admonished to study the Hebrew and Chaldee translation of the Pentateuch, the eight Prophets, the eleven books of the Hagiography, and the six orders of the משנה on which is founded the Talmud comprising thirty-six מסכתות (books). The reasoning of his three thousand proverbs and his thousand and five songs. The one *only one* was given to the people that contained six-hundred thousand souls, which was chosen from among the seventy nations; it was written with twenty two letters, and also with the ineffable name of seventy-two letters, and also which had three crowns, written by the finger of God, the wonderful work of the Lord. The heavenly King glorified it with abundant wonders, so that every one that is surnamed Israel, ought to be admonished of his holy name. He is called by seventy names, and chose his people from the seventy nations! and his name is exalted above the seventy *ministring angels.* He arranged it with signs and traditions, and accurate investigations in civil and criminal laws. *He who studies the law will* enjoy gladness, song, fear *of God, the spirit of* prophecy, logic, eloquence, joy, and glory; the

נְפָשׁוֹת : עֲטִיפַת הַזַּיִן צָהֳלָה וְרִנָּה יִרְאָה וּנְבוּאָה הִגָּיוֹן וּמְלִיצָה תִּפְאֶרֶת וְשִׂמְחָה · פִּרְקֵי אֲגָדוֹת וְעֶרְכֵי עִנְיָנוֹת · דִּקְדּוּקֵיהֶן וְדִקְדּוּקֵי סוֹפְרִים · צוּר כְּתָבָם בְּסוֹד שְׁלִישִׁים · וּנְתָנָם בְּאַהֲבָה לְזֶרַע הַמְקֻדָּשׁ : קִבְּלָהּ בְּשִׁשִּׁי בְּחֹדֶשׁ הַשְּׁלִישִׁי · וּנְתָנָהּ יַחַד לְזֶרַע יְשֻׁרוּן רֵאשִׁית וְאַחֲרִית חָקוּק בְּתוֹכָהּ · וְהֵעִיד אֲלֵיהֶם שָׁמַיִם וָאָרֶץ : שִׁירֵר עָנָיו עַל זֹאת וְאָמַר שִׁירוֹת הַרְבֵּה · וּפָץ וְאָמַר אֵין כָּאֵל יְשֻׁרוּן : תּוֹרָה תְּמִימָה הִנְחִיל אָדוֹן לִשְׁבָטִים · כְּדֵי לְהַכְנִיסָם בְּגַן עֵדֶן לְעוֹלְמֵי עוֹלָמִים : תּוֹרָה תְּמִימָה נָתַתִּי לָכֶם · עַמִּי וְנַחֲלָתִי קְרָאתִי אֶתְכֶם · כְּדֵי שֶׁאֶתֵּן לָכֶם שָׂכָר טוֹב בָּעוֹלָם הַזֶּה וְחֵלֶק טוֹב לְעוֹלָם הַבָּא : חזן בניגון דִּבְרֵי אֱמֶת וְחֻקֵּי צֶדֶק וְשֵׂכֶל טוֹב יִנְחָלוּ עוֹשֵׂיהֶם לְעוֹלָם וָעֶד :

חזן אָז שֵׁשׁ מֵאוֹת וּשְׁלֹשׁ עֶשְׂרֵה מִצְוֹת פֵּירוּשׁ עוֹנְשָׁן וּמַתַּן שְׂכָרָן · אֲמָרוֹת טְהוֹרוֹת מְזֻקָּקוֹת שִׁבְעָתָיִם · צְרוּפוֹת כַּכֶּסֶף וּבְחוּנוֹת כַּזָּהָב :

אֲהוּבִים שְׁמָרוּם · עֲמוּסִים חֲקָרוּם · בְּכָל לֵב נְצָרוּם · בְּחָכְמָה דְּרָשׁוּם · אֶת אֵלֶּה תִּזְכּוֹר לָנוּ אֱלוֹהַּ מָעֻזֵּנוּ · וְתֵרָצֶה לָנוּ וּתְמַלֵּא מִשְׁאֲלוֹתֵינוּ :

עֶלְיוֹנִים שָׂשׂוּ וְתַחְתּוֹנִים עָלְזוּ : בְּקַבָּלַת תּוֹרָה הַכְּתוּבָה מִסִּינַי (נ״א בקבלת כלה כתובת חתן) · תּוֹאַר כַּלָּה · מְאוֹד נִתְעַלָּה · בְּקַבָּלַת יוֹם זֶה עֲשֶׂרֶת הַדְּבָרִים :

The Reader then says אלהינו ואלהי אבותינו &c., page 95; and the Service finishes the same as Yesterday.

Then say Afternoon Service, as Yesterday, if on the Sabbath the Pentateuch is taken out of the Ark, and read to three different Persons; afterwards the Service finishes as Yesterday.

chapters of narrations, and the estimation of the subject, their stabilities, and the accuracies of the scribes; the Creator wrote them in a three-fold mystery, and in love gave them to the sanctified seed. He (Moses) received *the law* on the sixth day of the third month, and gave it to the seed of ישרון (Israel,) *what was at the* beginning and *what will be* at the end, was engraven in it (the laws), and he caused heaven and earth to bear witness against them; for this the meek one (Moses) sang many songs, and burst forth, and said, there is none like the God of ישרון. The Lord made the tribes inherit a perfect law, that they may enjoy paradise for ever and ever. I give you a perfect law, and call you my people, and my heritage, that I might give you a good reward in this world, and a good portion in the future one. The word of truth and righteous statutes, they that observe them shall inherit a good understanding for ever and ever.

אז *Read.* When *he gave* the six hundred and thirteen precepts, he explained the punishment for the violation of them, and the reward for the due observation of them. *They are* all pure words as silver refined seven times, and tried as gold.

אהובים *Therefore,* ye beloved, observe them; ye who have been borne from the womb (Israel) investigate them, with all your heart preserve them, and with wisdom comment upon them. Then shall the God of our strength remember the merit of these things to us, accept us favourably, and grant our request.

עליונים The angels rejoiced, and the inhabitants of the earth were glad when *Israel* received the law written from Sinai, and appeared with the countenance of a bride highly exalted, on the day that they received the ten commandments.

END OF VOL. VI.

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